















The Hierophant;

OR

GLEANINGS FROM THE PAST.

BEING AN EXPOSITION OF

BIBLICAL ASTRONOMY,

AND THE SYMBOLISM AND MYSTERIES ON WHICH
WERE FOUNDED ALL

ANCIENT RELIGIONS AND SECRET SOCIETIES.

ALSO AN EXPLANATION OF THE

Dark Sayings and Allegories

WHICH ABOUND IN THE PAGAN, JEWISH AND
CHRISTIAN BIBLES:

ALSO,

*The Real Sense of the Doctrines and
Observances of the Modern
Christian Churches.*

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EXPLANATION OF VIGNETTE.

IF the reader can imagine himself standing upon the CUT representing the earth, with the belt of stars, included in the figures of animals, entirely surrounding him, he will be able to realize the exact position we occupy among the starry host.

The earth passes entirely around the circle in one year, consequently the sun appears to us to pass through all the constellations during that period.

These figures in which the reader can observe a profuse sprinkling of stars are called by astronomers constellations. In the whole heavens there are about one hundred; forty-eight of which, including the thirteen in our diagram, are so ancient that their origin is unknown.

These constellations are imaginary lines drawn around the clusters of stars through or among which the sun appears to pass yearly, requiring one month in its passage through each constellation, or more properly through each SIGN. The small marks opposite and inside of each constellation, are called SIGNS, and the whole circle being divided into arcs of 30 degrees each; the sun is said to be in the sign although it may have left the constellation, but not yet have entered into the next division of the circle. The CUT representing the eagle is explained on pages 164 and 165. The exact position the Sun, Moon and Earth occupy in our vignette is that described by John in Rev. 12th chapter, 1st verse, Virgo as seen from the earth appearing to be clothed with the Sun, while the

Moon is under her feet. In ancient maps and those now in use in our schools, Virgo is in a standing or flying position, having a huge pair of wings, with corn in one hand and fruits and flowers in the other. Her crown of twelve stars represent that she is the HARVEST Queen, on whose head is showered the fullness of the 12 months of the year.

The signs are placed one month out of their proper position because of the precession of the equinoxes, the Vernal equinox being now in the sign of Aries, but in the constellation Pisces.

All the lines and figures are imaginary except the Sun, Earth, Moon and the Stars. These various lines were drawn around the stars for religious and agricultural purposes, and to define their locality, and not as some affirm, because the stars are so located that they resemble the constellations in shape.

A clear conception of the character and meaning of the figures and signs of the Zodiac and the technical terms applied to them, is highly necessary to the reader if he would understand the contents of the book.

NOTE.—The following directions will assist those who are desirous of tracing out the locale of the constellations in the heavens. For further instructions the reader is referred to Burritt's Geography and map of the Heavens.

Pleiades, or the seven stars, are known to all observers. These will be nearly or quite overhead in the evenings of midwinter. They are in the neck of Taurus. Farther east are the Hyades, or the five stars in the face of the bull, in the form of the letter V. Still lower down in a direct line east. or toward the horizon, are three stars in a direct line in the bands of Orion. Farther down still, in

the same direction, is Sirius, or the dog star, and following in his wake is Noah's Ark; for, whereas the dog star gave notice to the Egyptians of the approach of the flood, the ark must needs follow, to rescue the people from the inundation.

The brightest star in Hyades is Aldebaran, and constituted the monogram of Ephriam; Taurus, or the angel of spring, being his banner while encamped in the wilderness,

Orion is a giant warrior, standing with one foot upon the river Eridanus, and the other on the hare (land and sea); one hand is raised toward heaven. This is he, who, in the Apocalypse, had one foot upon the sea and the other upon the land, and sware by him that liveth forever, that time should be no longer. For further remarks on the dog star please consult page 21, and if you would see Noah's Ark in all its beautiful proportions you can consult Burritt.

A REMARKABLE STATEMENT.

The following item, from the New York Sun, I insert here in evidence of the antiquity of Egyptian Astronomy.

The time to which it points was the period that Joseph was captive there, according to our chronology, at which time the perfection in astronomy, sculpture and kindred arts attained by the Egyptians point to the fact that Egypt was even then hoary with age, and in the possession of a perfect system of Zodiacal Stellar, or Sun worship, that must have required ages to perfect it, and that it has left its imprint on every religious system that the world has known since that time. The Jews then con-

sisted of but one family; their descendants afterwards degenerated into barbarism, and Moses was fitted for their leader by being "learned in all the wisdom of the Egyptians." (Acts. 7., 22.)

"Professor O. M. Mitchell delivered, not long since, in Philadelphia, one of his splendid astronomical lectures. The following statement of a remarkable fact is given in a report of the lecture :

"He had not long since met, in the city of St. Louis, a man of great scientific attainments, who, for forty years, had been engaged in Egypt in deciphering the hieroglyphics of the ancients. This gentleman had stated to him that he had lately unravelled the inscriptions upon the coffin of a mummy, now in the London Museum, and that in which, by the aid of previous observations, he had discovered the key to all the astronomical knowledge of the Egyptians. The zodiac, with the exact position of the planets, was delineated on this coffin, and the date to which they pointed was the autumnal equinox in the year 1722, before Christ, or nearly 3600 years ago. Prof. Mitchell employed his assistants to ascertain the exact positions of the heavenly bodies belonging to our solar system on the equinox of that year (1722 B. C.), and sent him a correct diagram of them, without having communicated his object in so doing. In compliance with this, the calculations were made, and to his astonishment, on comparing the result with the statements of his scientific friend, already referred to, it was found that on the 7th of October, 1722 B. C., the moon and planets had occupied the exact points in the heavens marked upon the coffin in the London Museum."

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P R E F A C E .

“He who WILL NOT reason is a bigot; he who DARE NOT is a slave; he who CANNOT is a fool.”

Without making any pretence to literary talent. I have in the following pages attempted to gather and arrange the fragmentary remains of a world-wide system of worship and belief, which has been perpetuated under different names in the various systems of religion, and continues to give laws to the modern christian as well as the pagan world. The contents of the work were originally compiled and arranged in the form of a series of lectures. While thus arranging them I had not the remotest idea that I should ever give them to the world in this form. I did not feel it to be necessary or proper to state my authorities in all cases in my lectures, and I find after the time that has elapsed that I have forgotten even the titles of some of them, or where I obtained them. Most of my gleanings were themselves translations or quotations from older works. But the reader will observe that my strongest proofs and illustrations consist of a comparison of ancient astronomy, as known to all learned men, and our Bible. Not being very ambitious for the honor of originality, and not very conscientious in my propensity to poach on every literary field to which I can gain access, and believing also in the propriety of using the ideas thus acquired for the benefit of humanity, I shall content myself in giving my authorities as far as I can remember them.

The writers to whom I am most indebted are the Philosopher Dupuis, Professor Fellows, C. G. Squier, Robert Taylor, Nott and Gliddon, Higgins' *Anacalypsis*, O'Brien's *Round Towers of Ireland*, Mrs. Child's *Progress of Religious Ideas*, Prof. Rhodes, Ovid, Homer, Virgil, and fragments from older writings, Hebrew Bible, Greek Testament, English Bible, Catholic and Protestant creeds, forms and ceremonies; and last, though not least, ancient and modern astronomy as perpetuated and taught in the various standard works on that subject. Beside these some authors on whom I have levied contributions are named in connection with the quotations. From the nature of the subject, we are necessarily dependent upon various kinds of testimony, and the results of many years of investigation, in various parts of the world and in different ages. I do not claim infallibility for my authorities or my own deductions, and have purposely omitted many strong proofs and arguments simply because they are in dispute among the literati of the different schools. Among these are the zodiacs of Dendera and Esne, and the arguments based upon the supposed antiquity of the sphinxes of Egypt, and their astronomical signification. I have delivered the substance of this volume in several lectures in some of our principal cities, illustrating them with enlarged maps of the heavens, and the interest excited in thinking minds, and numerous solicitations to publish, have led me to make the experiment. Although most of the isolated facts are familiar to the literary world, yet I have found but a few, even of the educated, who were aware of the relation they hold to the stupendous whole of human worship.

The work has been compiled, from first to last, amid the cares of a business that has required my almost constant attention, and has not allowed me a sufficiency of

time to give it a thorough revision; consequently it may be deficient in consecutiveness, grammatical accuracy, and harmony in the arrangement, together with an apparently needless repetition in some cases, that may expose it to the shafts of ridicule from the penny-a-liners, or whoever may from long habit prefer SOUND to SENSE. To all such, together with critics of every grade, I merely say, "strike, but hear me."

If my views are correct, and my authorities reliable, the world ought to be in possession of them, and not leave them merely to grace the shelves of an Astor library or swell the number of old and rare books of the antiquarian, and every friend of truth ought to assist in their diffusion.

The symbolical science of which I treat is an abstruse and complicated one. I have therefore confined myself to a superficial dissertation on the subject, because its basis is so little known and understood by the masses, depending as it does upon astronomical rules of interpretation, that a more profound expose would be too perplexing and not so well convey the necessary information. If there is a repetition of some facts, or arguments, my excuse, if one is needed, will be found in the necessity I have felt of enforcing important ideas by repeating them in their varied relations to the main question, or perhaps in my want of the judgment and skill necessary to render it more unobjectionable in style.

In attempting to show that ancient Masonry and external religion were one, I may unintentionally arouse the prejudice of some of the catechumens or tyros of the lodges, but the adepts or masters of the science will appreciate my motives, and readily perceive that I am not actuated by any feelings of hostility to the fraternity, and do

not attempt to expose the secrets of the craft, or arouse the prejudice of the community against them. On the contrary, I concede to Masons a greater antiquity than most of them dare to claim for themselves, and if I do lift the VEIL from some of their mysteries, it is only the veil that ignorance has allowed to remain, while the mysteries of which I discourse are as much mine and yours, as they are his who has clambered the highest on Jacob's ladder toward the masonic heaven. I have never read an expose, real or pretended, of modern masonry. I know but little about the mode of constituting or opening a lodge, but have purposely kept my mind free from bias, for or against it in its modern garb, that I might without prejudice pursue my investigations in the field that I have chosen for my present labors.

Having, however, resided in this, my native city, nearly half a century, I could hardly fail to come in contact with the institution in some of its phases, learn something of its history and moral bearing, and become the confidant in some measure of one or more of its leading men. I am fully aware that its leaders cannot divulge its secrets, properly so called, yet there are so many symbols in use, and so much of their machinery that cannot be hidden from those who understand its ancestry, that I have almost been compelled to witness enough of modern Masonry to confirm me, even if I had any doubts, and satisfy me that I have the key that unlocks their ancient mysteries. While I had no desire to penetrate into, or at least none to expose their modern secrets, I was anxious to know at one time whether there remained any of the spirit of the olden time or knowledge of the past among them. That desire was gratified in various ways, and to my entire satisfaction.

My conclusions in the matter are that the masses of Masons know but little about the science itself, and are only to be considered in the light of members of a BENEVOLENT society. But on the contrary there are men among them who desire to elevate the lodges to, and make them transcend their ancient splendor.

My conclusions in the whole matter are that Masonry and ancient Religion once kept house together; that Materialism and Superstition quarrelled in the serving up of the dishes; that superstition established a nursery for all the weaklings (who could not digest the strong meat of the God-spel) decried knowledge, and proclaimed that Ignorance was the mother of Devotion. The war having thus commenced, Materialism ran to the other extreme, rejected all truth that could not be made tangible to the merely animal senses, and was well nigh lost in the mazes of the blankest Atheism. In this separation Materialism took the HEAD and Superstition the HEART, and each commenced house-keeping independently of the other.

Materialism represented the male principle, adopted a symbol of initiation that forever forbids, from its form and nature, the entrance of females into the congregation, and became the father of that prolific progeny, that in the form of secret societies has overspread the entire Globe. Superstition exalted the affectional in man above his reason, inscribed love upon her banner and drew around her the confiding and loving in every age, and she continues to this day the loving mother of the Pagan, Jewish, Catholic and Protestant churches.

Since their separation these two ante-deluvians have kept the world in a constant turmoil with their feuds, and unnumbered hecatombs of martyrs have fallen victims to

their rivalries. Both these hoary sinners must be converted from the error of their ways; and be re-united. Religion, beneath the influence of increasing light must be purged of her superstition and consequent party hate while Materialism, or rather science, born again from the chaos of thought, shall be reclaimed from its wanderings, and metamorphosed into that leading power in nature that symbolizes the fatherhood of God, and leads the van in that holy trinity of forces, which in the form of wisdom, strength and beauty, shall yet perfect the race, tear down the partition walls of sectarianism, abolish caste, and inaugurate the era of the universal brotherhood of man.

I have already exceeded by several pages the amount of matter promised in the present work, and I am compelled to leave unpublished quite a number of pages already prepared. I send it forth in the hope of at least inciting inquiry. If I succeed in this, and the patronage of the work justifies the attempt I shall probably publish another volume, or an appendix to this.

INTRODUCTION.

THE object of this little work is to draw aside the veil that bigotry has thrown over the past; to show how and where the false teachings and mummeries oft-times called *religion* had their origin; to lead the studious mind by pleasing paths to those ancient fields the Fathers wandered through; there to pluck the same kind of fruit on which they feasted, and scent the fragrant perfumes that were wafted to them from amid the ambrosial bowers where science held her court; to give the hidden sense to those hieroglyphs that eastern sages carved upon their temples, obelisks and tombs, and explain the meaning of terms and phrases—keys to their mysteries, the real sense of which has given place to false interpretations and conclusions, all of which are based upon those ancient symbols, which were so beautiful in their inception, but have been perverted by the ignorance of succeeding ages. Our object, then, is to read the history of the past, as we find it recorded in hieroglyphs, engraved upon pyramids, tombs, temples, triumphal arches, and statuary; explain it as we have it handed down to us in feasts and

fasts, in forms and ceremonies, names and symbols, and the various fragments of the arts and sciences that have reached our time, notwithstanding the mad fury of superstitious zealots. All authorities admit that the first, the earliest organized religions, of which we have any record, were pagan; and that in the pagan church were sown the seeds of a better religion.

A knowledge of these religions has been handed down to us in the form of myths, legends, riddles and parables; and these, as interpreted by most of the moderns, were merely childish stories, destitute of either truth or plausibility, and giving evidence of a most feeble intellect on the part of the authors; but, rescued from the misrepresentations of learned ignorance, and understood according to their real meaning, they rise up before us in beauty and grandeur, and exhibit to us a system of worship and belief, intricate most certainly, and requiring ages to complete it, yet eminently worthy of the giant minds and vigorous intellects that during many generations were engaged in perfecting it. Heathen mythology is a stupendous, or, if you please, a childish lie to the uninitiated: but to those who are admitted into the secret, they teach a lesson that we can hardly afford to remain ignorant of, or allow to be lost beneath the obli-

vious waves of old time. The earliest Bible writers were Egyptians in feeling and religion, and until they were snugly settled on lands that other hands had cultivated, the tribes were ever anxious to return; and even in their own land the religion of the Egyptians prevailed over the worship of Jehovah. The forms, ceremonies and symbols of the Egyptians were transferred to Jerusalem, and adopted in gross, in the temple worship.

To understand a large proportion of the Bible we must become Egyptianized, or baptized into the spirit of their institutions. Their religion was purely astronomical and agricultural; and their creed, confession of faith, and Bible, were written on the skies, and remain there for our inspection. The Baal worship of the nations in and around Judea was the same system, modified to suit the peculiar condition of the people. These writings in the skies, the oldest remaining on record, were transferred, in allegory or parables, to the parchment rolls that in early times constituted the Jewish Bible. They are the lexicons that we must resort to, if we would interpret the dead language of ancient science in which the Bible was written. They are the mystic keys that alone will unlock the secret chambers of imagery that abound in that book.

They constitute a vast library, containing the text books of the ancient writers, from which they gathered the materials of their strange stories. Looking up into the blue vault of heaven, the uncultivated eye sees nought but a confused and promiscuous sprinkling of the starry hosts, without system or harmony; but, viewed as ancient science arranged them, in their various divisions or constellations, they are seen to wheel into line, and pursue their daily and yearly course with the utmost order and regularity. This arrangement of the stars into constellations, forms the basis of all religions, as it also does the Masonic and many other mystical and secret societies that have during so many ages excited the curiosity and wonder of the world. Even a superficial knowledge of the meaning of this arrangement of the starry hosts opens up to the scientific and theological student a hitherto almost untrodden field for investigation—a field rich with the hidden treasures of the past, that interested speculators in human credulity and ignorance have buried there, and who are constantly on the watch to prevent any search in that quarter. We have often heard how witches, and ghosts, and goblins damned, have ever watched over hidden treasures, seeking to destroy the hapless wight who dared to

disturb their resting place; in like manner, when we seek to disentomb these treasures of past ages, the vast array of theological demons and witches are conjured up to hinder our researches, and we are threatened with the fate of the whole brood of those who peep and mutter, including Balaam and his Ass, and the Witch of Endor, backed up by the Almighty's wrath if we do not desist. Not that the conservators of the public morals object to our investigations if pursued in an orthodox manner, and directed to orthodox objects. If we inquire about the difference between foreknowledge and foreordination, all is well; if we discuss the question, whether a finite creature can commit an infinite sin, and whether, having committed it, he is not justly exposed to the infinite wrath of offended Deity, and the effects of that wrath most superlatively intensified through the assistance rendered by his majesty the Devil, then we are hailed as co-workers with God; and if we are ever calculating how much money will save a soul, or support a missionary, we are considered the salt of the earth; but if we assert our manhood, and demand a reason for the requirements of the church or society, we are branded as infidels, and the thunders of the vatican are hurled at our defenceless heads.

Historians are amazed at the conformity in many respects, between the practices of the Hebrews and those of nations given over to the grossest idolatry. Most of the learned, in order to account for such a similitude of usages, say that false religions only copied and mimicked the true. Other learned men, however, and among the rest, Sir John Marsham, in his *Rule of Times*, being very sensible how much unknown to, and separated from other nations the Hebrews were; how much disliked by those that knew them, and of course how little fit they were to serve them as models; and finding, moreover, from a multitude of evident proofs, that the sacrifices, the ceremonial, and the very objects themselves of idolatry, were prior themselves to Moses and the Scriptures, they have maintained that the laws and the ceremonies of the Hebrews were an imitation of the customs of Egypt and the neighboring nations, but adapted to the worship of *one God*. Josephus says in his writings, that Abraham taught the Egyptians their astronomy; therefore, as their religion was based on that science, or rather was identical with it, and the Hebrews the same (Josephus being the judge), the two religions were the same and had a common origin.

According to Nott and Gliddon (*Types of*

Mankind) the Egyptian kingdom was in its glory 5,500 years ago. This fact is proved by their monuments, which are known to be of the earliest antiquity, and are covered with figures, among which those of the crab and the wild goat, of the balance and the scorpion, of the ram and the bull, of the lion, the virgin, and the other signs of the zodiac are frequently found. The religions of the race, according to most authors, had their origin in Egypt, along the banks of the Nile. This conclusion is drawn from the fact that they seem to have been in possession of the most perfect system of symbols, and the various notions that have obtained a lodgement among the sects in regard to God, Heaven, Hell, etc., had their origin in the various phenomena of nature as manifested there.

The earlier history of Egypt is enshrouded in doubt, and we have no certain knowledge of the earliest process by which she commenced her stupendous system of symbol worship that has since penetrated the remotest climes and given laws and creeds to every sect under heaven. We will begin our story, however, in traditionary style, in treating of the settlement of Egypt, and we shall soon find ourselves with a firm footing among the necessities of their condition, by which we can easily account for

the habits and customs, and forms and ceremonies that grew out of these necessities. We will suppose then, and early history will bear us out in the supposition, that Ham and some of his descendants emigrated to and settled on the banks of the Nile, and colonized the whole of lower Egypt. They first attempted to cultivate the earth according to the order of the year and in the manner of other countries, but no sooner were they ready to cut down their harvest in the driest season of the year, and without the least appearance of rain, than the river swelled to their great amazement—it flowed on a sudden over its banks, and took from them the provision which they thought themselves already sure of. The waters continued to rise, sweeping away their cattle and even some of the inhabitants themselves.

The inundation lasted ten or eleven weeks, and according to tradition caused them to quit lower and retire to upper Egypt. They there founded the city of Thebes, originally called Ammon-No (Ammon's abode). But many finding it inconvenient to remove from lower Egypt, which, after the retiring of the waters, was throughout the remaining part of the year like a beautiful garden and a delightful place to dwell in, endeavored to fortify themselves against

the return of the waters. But they wanted the means of knowing exactly the time when it would be necessary for them to prepare for the inundation. The flowing of the river beyond its banks happened some days sooner or later, when the sun was under the stars of the Lion. Near the stars of cancer, though pretty far south from the band of the zodiac, they saw in the morning one of the most brilliant, if not the largest, star of the whole heaven, ascending the horizon. The Egyptians pitched upon the rising of this magnificent star as the infallible sign of the sun's passing under the stars of Leo, and the beginning of the inundation. That star became the public mark on which every one was to keep a watchful eye, not to miss the instant of retiring to the higher ground. As it was seen but a little time above the horizon ere the sun made it disappear, it seemed to show itself to the Egyptians merely to warn them of the overflowing which soon followed. They gave this star two names. It warned them of danger, whereupon they called it *Thaaut* or *Tayaut*, the dog; they called it also the barker, the monitor, in Egyptian *Anubis*; in Phœnician *Hannobeach*, the people called it the Nile Star, or barely the Nile.

The same necessity which rendered th

Egyptians astronomers made them also painters and writers. The inspection of the heavens had taught them at last how to regulate their tillage, so strangely crossed by that dispensation peculiar to Egypt. The custom of giving symbolical names to the objects that served them as rules, most naturally led them to delineate in a rude manner the figures of these symbols, in order to inform the nation of the work to be done, and of the annual events with regard to which it was dangerous to be mistaken. This service was performed by a number of persons appointed for that purpose, and maintained at the public expense, whose duty it was to study the revolutions and aspects of the heavenly bodies, and communicate the necessary information to the people.

Such was the origin of the sacerdotal order, or priesthood so ancient in Egypt, the chief functions of which always were the study of the heavens and the inspection of the motions of the air. Such is the origin of the famous tower, where that company was lodged, and where the characters of the several works and the symbols of the public regulations were carefully delineated; which symbols appeared in time very mysterious, when the meaning of them was forgotten. That tower, the structure of which

has caused so much criticism, was at that time, without any affectation of mystery, called the Labarynth; that is the tower, the palace. If we would in a reasonable manner unriddle some of the more common of the Egyptian symbols, we ought to consult the wants of the Egyptian colony. It is there that we are naturally to look for the meaning of the figures which were exposed to the eyes of the whole nation assembled. The warning given by the dog-star being their most important concern, the Egyptians from its rising anciently dated the beginning of their year, and the whole series of their feasts. Wherefore, instead of representing it under the form of a star, which might not be distinguished from another, they delineated it under the figure relative to its functions and name. They called it the star-dog; the door-keeper; the star which opens and shuts; closing one year as it were, and opening another. When they desired to express the renewal of the year, they represented it under the form of a door-keeper, easy to be distinguished by the attribute of a key. Sometimes they gave it two heads, back to back, the one of an old man to mark the expiring year, and the other a young one to denote the new. We have here the origin of the idea made

use of by Jesus when he gave to Peter the keys of the kingdom.

Jesus taught in parables, according to the custom of all the learned teachers of the olden time. The varied figurative expressions that apply, or are applied to the kingdom of heaven in the teachings of theologians had their origin in the astronomical notions, and in the agricultural and social condition of the most ancient nations. The Egyptians opened their year in accordance with the peculiarity of their country; but most nations, including the Hebrews, commenced their year at the vernal equinox; and this, with the autumnal equinox, formed the two foundations on which rested the royal arch, or the months constituting the warm season, which to the ancients was the kingdom of heaven, the home of the gods, and was really the astronomical and agricultural heaven.

In all religious systems, in order to fulfil all righteousness, the founders must needs organize them in accordance with the method adopted in the earlier ages. Thus, as there were twelve domicils of the sun, there must be twelve teachers or leaders, and when one was lost another must be chosen to supply his place. When Levi was selected for the priesthood another tribe was divided to maintain the per

fect number; and when Judas fell another was chosen to fill his place. All the worship of the ancients, when performed systematically, consisted in imitating the movements of the heavenly bodies and the action of the elements, and in celebrating the labors of the sun, together with bloody sacrifices to appease a supposed angry God. Jesus was, no doubt, well acquainted with these customs of the ancients and conformed to them externally, when he commenced his career; for we find him acknowledging them in his baptism and forty days fast, in which he imitated the passage of the sun through the constellation Aquarius, where John, Joannes or Janus, the baptizer, had his domicil and baptized the earth with his yearly rains. Having been baptized in Jordan he fasted forty days in the wilderness, in imitation of the passage of the sun from the constellation aquarius, through the fishes, to the mutton of March. During the forty days when the sun is among the fishes, the faithful Catholics, Episcopalians and Mahometans, abstain from meat and live upon the fishes during the season of Lent, as did the Jews and Pagans, and as did also Jesus to fullfil all righteousness, until the time that he abolished the first, or Jewish, to establish the second, or Christian, dispensation. A knowledge of the

→ origin and meaning of ancient symbol writing will teach us the meaning of most, if not all, of the mysterious teachings of the various sacred books, on which are based the creeds and forms of worship of the various nations of the earth, and on which they found their claims to the special favoritism of heaven. The labors of Jesus of Nazareth consisted mainly of a bold attempt to abolish a system of religion founded upon the changes of the seasons, and vested in external formularies. His teachings had for their end and aim the abolition of forms and ceremonies, sects and parties, and the introduction of a purely spiritual worship and a religion of purity, benevolence and love. In this he partially succeeded; but even this partial success was of short duration, for even in the lifetime of his immediate successors all Asia had turned away from the chiefest of the Apostles; the Galatians had run back into Judaism, and although there were many thousands of Jews who believed, yet they were exceedingly zealous in the observance of the Temple service. Paul writing to the Corinthians, remarks: "Ye observe times and seasons, and *days* and *months* and *years*; I am afraid of you lest I have bestowed upon you *labor in vain*."

It is self-evident from the New Testament

history that although Jesus disregarded the Jewish Sabbath, and the Pagan too, which was observed a day later, and although he taught his disciples not to pray in public, but in their closet with the door shut, and entirely ignored all outward observances as obligatory on man; yet the church, soon after his death, returned to the old forms of religion, and has perpetuated them to this day, retaining the same days in her ceremonies that the old Pagans and Jews did in theirs. Thus the birth-day of Jesus is identical with the birth-day of the year; Epiphany is observed on the same day that they observed it; water baptism is borrowed from them; Lent is a Pagan fast, which they held the same space of time; the Passover is still celebrated, and the Assumption and Nativity of the Virgin occur on the precise day that they did in the old Egyptian ritual.

CHAPTER I.

RELIGION, from the earliest traditional period, has been the grand absorbing thought of humanity. It has been the ruling idea that has ever been leavening and shaping every form of social life; every political organization; every institution of society. It has inspired the poet, given tone and coloring to the noblest works of art, and dictated to the architects of every age the form and order of their creations.

Any form of government that did not incorporate its dogmas into its statutes, has ever been short lived; and every organization that ignored the religious element has at best maintained a sickly existence, or been destined to speedy annihilation. It has left its foot prints upon the deserts and far-reaching steppes of the old world, and the wide-spread prairies and savannahs of the new. It has nestled for a brief period, while hiding from the rage of persecutors, in the dens and caves of the earth, and has left there those touches of beauty, those sublime hieroglyphs, which will yet unfold to us more fully its ancient teachings, its defects and its beauties, its victories and its defeats. It has been the teacher of

true art in every age, and its diplomas may yet be seen and admired amid the crumbling remains of ancient temples, mausoleums, and ruined cities. The ancient temples of India, the ruins of Egypt and Greece, and the desolations of Judea, all, all, are monuments of the prodigious power of the religious element in man; and speak to us in tones of profoundest wisdom.

That the religious element in man is inherent and not acquired, seems to be abundantly proved by the fact that this motive power, or sentiment, is equally strong under every form of worship, and pervades and controls every kindred and nation under heaven. The most exalted nations and the most degraded; the most intellectual and the most ignorant individuals, feel and manifest this all pervading impulse; the *intensity* and *mode* of outward manifestation alone being modified and controlled by organization, education and surrounding conditions. The religious feeling that so deeply pervades humanity, has in every age been seeking to incarnate itself in new forms of beauty, and has ever been seeking to expand itself into a higher life, while the manifestation of this life power has ever and anon aroused the conservative element in man, and produced those scenes of religious diabolism that have so often enshrouded the world in

mourning. Every sect has had an abundance of martyrs; every church has had its bright and shining light; and all forms of worship have had their Prophets and Apostles, and have presented to the world a bright array of worthies, who by their lives and teachings have proved themselves and their doctrines worthy of the divine origin that they so confidently claim. It is extremely doubtful whether any one system of religion can claim superiority over the others, except in the proportion that its adherents are morally, intellectually, and spiritually elevated.

A degraded sect of believers in Jesus of Nazareth may turn the last supper into a drunken bacchanal, as did the Corinthians, while a Mahometan or Pagan sect may be noted for their incorruptible probity, and for their Godlike benevolence. The existence of God, the doctrines of future rewards and punishments and the various religious dogmas, that have obtained credence in the world, are as firmly believed in now as at any former period, although the belief in them is manifested in a manner more in accordance with the spirit of the age in which we live. In past ages heresy was rectified in the flames by the most enlightened nations; to-day, persecutions of that kind are compelled to hide such hellish deeds in the darkest dungeons of the

Inquisitions. But although there is a firmness of belief in religion as a whole, yet its devotees are becoming more uncertain and yielding in their advocacy of the claims of their particular sect and peculiar dogmas. This gradual yielding of contested points, this giving up of particular forms of bigotry, necessarily leads to a more fraternal spirit, and the result is manifested in union-meetings, and an exchange of pulpits between sects formerly noted for their hostility.

This gradual yielding of favorite forms and dogmas is probably but a forerunner of a still more catholic spirit among the religionists of earth. Probably the most self-exalted sects in both christian and pagan lands, will yet believe and teach that "men of all nations who fear God and work righteousness are accepted of him."

This age is emphatically an age of *thought*: men are beginning to enquire into the reason and propriety of those doctrines and forms which perhaps have nothing but antiquity to commend them. Ancient systems of theology are undergoing a process of resuscitation; antiquarians are delving among ancient ruins, and examining the claims of ancient sacred books. The christian world is becoming more tolerant toward the pagan brotherhood, and may perchance yet be willing to exchange the virtues of our system for

those inherent in theirs, and reject the objectionable features in both.

Notwithstanding the ameliorated and more humanity loving tone of society, the advent of any new manifestation of religious thought is heralded into existence amid priestly intolerance, religious hate, and editorial slang; the pulpit, the bar and the press vying with each other in the manifestation of their bigotry and intolerance; not realizing that man is to be carried to the topmost eminences of spiritual life, by the successive waves of the ever-swelling ocean of thought, that break upon the shores of time. Yet the warfare against man's newest, holiest convictions, is not as bitter as it formerly was, and more speedily gives place to the sober second thought. The upheavings of religious thought exceeds all former manifestations of the kind, and seems to point to the present as an auspicious period for the calm interchange of opinions on this most important subject.

Although the revolution in the theological world is not accompanied with the clashings of the warrior's blade and the booming of artillery, yet, it is more thorough and far-reaching in its influence. Although it may not now, as in former times, array nation against nation, and brother against brother in deadly conflict; yet,

the questions in dispute are as distinctly enunciated and the new ideas promulgated are as revolutionary in their character and tendency, and will be as marked and enduring in their results, as have been the mightiest revolutions of past ages. The present revolution will probably culminate in a lasting or temporary peace, just in the proportion that it covers all the points of difference, or deals only with a single idea.

The Spiritualistic movement of the day contains within itself the elements of revolution and change. It boldly grapples with the received dogmas of the various sects and rejects all that according to its theory have not truth for their basis. The facts of Spiritualism are becoming so wide spread in their varied manifestations that the denial of them is but an evidence of intense ignorance of the subject, or of dogged dishonesty. The real opponents with whom it must grapple fortify themselves by an appeal to the Bible.

While the Bible itself furnishes most powerful arguments in behalf of Spirit intercourse, and will yet be most extensively and successfully used to advance the cause; yet, it must be admitted by the most sanguine that the common mode of interpretation furnishes most powerful arguments against the propriety of the further

investigation of the phenomena, and condemns many of the doctrines advocated by the Spirits entirely. The Bible itself has never been allowed to stand upon its real merits, but has been studied and interpreted in accordance with the commentaries of sectarian leaders, and has been foisted upon the christian world as altogether inspired by God, although the book itself makes no such pretensions. It has been also rejected by unbelievers on its supposed and not upon its real merits.

The Bible must of necessity play a most important part in the future history of the religious world. The infidel may cast it from him, but it will return and ask for examination, and a decision upon its own merits. The blind devotee who has taken it to his heart in gross, as he has been taught to believe it, without a resort to his judgment, will yet see in it beauties of which he never dreamed, and under its influence rise to a more just appreciation of man's nature, necessities and destiny.

One object of this volume is to call the attention of the student and reformer to a system of interpretation of the Bible entirely different from any that has obtained credence in the religious world. How far I shall be successful in my humble efforts time alone can determine. In

sending abroad these truths to the world I claim nothing for myself as a discoverer, a teacher, or an author. These pages are the result of years of study in a direction travelled by but a few of the students in the theological department; consequently, the facilities of research are but scanty and more loudly demand that the means of greater knowledge should be multiplied and become accessible to the masses. Most of the works that treat upon this subject are costly because of their rarity, inaccessible because they are confined to the libraries of the wealthy, or are printed only in foreign languages.

Most of the authorities whom I have consulted, among which are included Mrs. Child, and Nott and Gliddon, have gathered up the varied and wide spread *fragments* of ancient worship, without realizing, or else not believing, that the varied dogmas and forms of worship of all nations, ancient and modern, are but the relics and dismembered parts of a system of worship that has ever had its ramifications throughout the world.

Authors of the various treatises on ancient worship have seized upon some isolated *fragment*, embodied in some particular creed, and attempted to exalt it into the dignity of a *system* of religion, when it was but a solitary portion of a stupendous whole. The general mode of

treating this question has been as though an anatomist had found the bones of an arm, and accepted it as the skeleton of a strange animal or a serpent, or a skull as the bony structure of an animal of the bulbous form. Modern theology has discoursed upon ancient religion as would the naturalist on fossil remains, if he should treat upon every fragment of bone as the complete skeleton of some extinct animal. In this small volume I have accepted the *facts* of every writer on all sides of the question, whenever they have stood the test of comparison with other historians, corresponded to and were corroborated by other facts, or needs must be true in the nature of things, just as a missing bone is discovered and completes a skeleton, by supplying the needed connection, although perhaps there is no other evidence in its behalf; or, to use another illustration, I have accepted some facts just as we are compelled to accept the conclusions that a logician would arrive at after we have admitted premises that are founded in the nature of things. I assume for my starting point, and shall attempt to prove, that all religions now extant have grown out of, and are but *fragments of a most complete and magnificent symbol worship*, most ancient in its origin, dating far back in the annals of time, and many

centuries anterior to the invention of letters. The art of writing as we term it, or more properly the art of alphabetical writing, no doubt supplanted symbol or picture writing much earlier than is generally conceded by antiquarians. The Alexandrian library, which was destroyed by the Saracens, has been computed to contain more reading matter than all the literature of the world now extant; the great bulk probably consisting of manuscripts not of the symbolical order. The holy books of the Hindoos, too, are very ancient, probably alphabetical in their composition. One thing, however, is generally conceded, viz: that the old Phoenician alphabet, the parent of the Greek, Latin, and English, is very ancient. The symbolical language, however, carries us much farther back, and has been perpetuated amid the conflagration of cities and the ruins of empires, simply because it is more indestructible in its nature than are parchment rolls or bound volumes. The mad bigots who have inaugurated new forms of worship in every age, have attempted to eradicate all evidence of the older worship by destroying their sacred books; but the symbolical language, engraved upon their monuments and tombs, buried with their dead, perpetuated in every form of architecture, inter-

woven into every arrangement of society, every phase of thought and belief, and written on heaven's blue vault, was so far beyond the reach of their vandal hands, and so far beyond their comprehension, that they passed it by unobserved, and it remains to us, a glorious memento of ancient industry, science and devotion.

The modern churches, too, have been busily engaged in destroying all the vestiges of our connection with the symbolical worship of the earlier ages. During the whole Christian era this knowledge has been religiously excluded from the seats of learning, or if introduced, it has been misunderstood and consequently misrepresented, or purposely perverted from its original meaning.

In our institutions of learning all the ancient mythology antecedent to the Greek and Roman, is excluded, or only occasionally introduced in some of its most repulsive forms. The reason of this is obvious, for whenever any of the Pagan doctrines or ceremonies of the Greeks or Romans correspond to the Jewish or Christian, the force of the coincidence is explained away by the supposition that the heathen borrowed them from the Jews or Christians. But when we are enabled to show that the Jewish and Pagan are identical, the older system must carry

off the palm of originality. For this purpose our researches necessarily lead us to investigate the older systems of religious worship.

The honest inquirer will desire to know our object in thus running counter to the settled convictions of the age, and at this stage of the argument we shall attempt briefly to answer the inquiry. We shall lay down as a proposition undeniable and furnishing a firm basis of argument, that a knowledge of the truth is at all times desirable as an abstract affirmation, and absolutely necessary for our harmonious development. The exceptions to the rule are the cases similar to the treatment of a lunatic, in which you are constrained to humor his fancies that you may more easily control and benefit him. Other reasons, too, most weighty and numerous, have influenced us to pursue this investigation. The facts that prove the identity of all religions are accumulating; the enemies of revealed religion are becoming possessed of them, and are using them with wonderful efficiency to subvert the present order of society without substituting a better. The infidel, (I use not the word reproachfully, but to designate a class,) and all really learned men, know that the various systems of religion in the world now, have borrowed most if not all of their ideas from the

ancient pagans and have perpetuated their forms and ceremonies. In view of this, the infidel argues that modern religion is false because of its origin, but has never yet proved that ancient religion was *not true*. We accept all the *facts* in the case but deny the *conclusions* of the infidel, because we believe them to be incorrect. We may admit, perhaps, that ancient worship, as we have been taught to understand it, is and was false, our views in regard to it having been derived from its opponents. In this age we begin to get access to the sacred books of the ancient churches; we begin to decipher their hieroglyphs and understand the beauties of their philosophy. These sacred books, these hieroglyphs, unfold to us the mysteries of their worship and furnish a key to unlock the dark sayings of our Bible. We do not write this book because we love modern worship less, but because we love the ancient more, and are impelled to pull down those walls of separation that lead us to despise our fellows because we have been taught to believe that they are under the curse of the Almighty. We have long repudiated the idea that ignorance is the mother of devotion, and therefore watch with intense interest for any newly discovered truths. The Bible is the common battle field of the

Christian world; over its mangled remains each party alternately triumphs, or mourns its defeat. All we conceive from the fact is, that neither clan, sect, or party, understands its spirit or its meaning. The Bible forms the basis of our social and religious institutions; contains vast funds of information, and, rightly understood, advocates the best of morals, and is not to be treated with the supercilious contempt so common to many; but as it also contains much that is revolting to decency and good morals, it becomes us to inquire how far, or to what extent it has the sanction of Deity.

One object, then, of this little volume is to show that as man can only receive truth in homœopathic, and will reject all overdoses, therefore God has been necessitated to teach him in accordance with his frail condition, and in a way that in his wisdom is best adapted to that condition. Therefore in olden time he spake in parables and dark sayings, and instructed the people, both Jew and Gentile, through their teachers, in that symbolical and figurative manner that in past ages overspread the world. We have almost entirely lost the meaning of this symbolical language, in which the mysterious parts of the Bible were written, and consequently must find the key in these

ancient systems that have come down to us in their fragmentary remains. In treating of this subject we shall attempt to show that this grand system of symbolical religion did universally prevail; that the various religions of different nations are but fragments of this universal whole; and consequently, that in the same proportion that we are enabled to comprehend the original, we shall have the key that will unlock to us the mysteries of the various sects, and creeds, and doctrines, and sacred books, that at different times have, and do still prevail upon the earth.

CHAPTER II.

IN the beginning, religious forms and ceremonies were introduced according to the individual fears or fancies of the worshippers. Science had not then organized the routine of worship, and each man did that which was good in his own sight. As the varied phenomena of nature aroused the fears or excited the admiration of the individual man, he adopted that method of appeasing the divine wrath that commended itself to his better judgment. Thus, in process of time, the peculiar *methods* of appeasing the wrath of the gods became as numerous and diversified as were the families of man. In the earlier periods of human existence man was unable to comprehend the action of natural law, and consequently resolved all the convulsions of nature into an exhibition of brute force. The volcanic eruptions were but the breathings of the fire gods; the tempest was but a manifestation of the wrath of the god of the winds, who was thus uttering his vengeance against the people; while the thunderbolt was but a signal shot, sent at random to remind the people of their transgressions and call them to prayers; or,

when fatal was a swift messenger sent to do the will of the gods, in the destruction of the sinner.

The thunderbolt, the tornado, the earthquake, the volcano, and the ocean's mad lashings, convinced the devout that the gods resided in the skies, the caves of the earth, and in old ocean; and their offerings, and the modes of sacrifice, were adapted to the locality and supposed quality of the various gods to whom these offerings were made. The fact that the tornado, the fire and the flood, swept away their animals and crops, led the devout to offer the choicest of these to deity to appease his wrath and induce him, or them rather, to spare the remainder.

After men began to congregate, the necessities of the state required the appointment of certain persons whose sole business it should be to regulate the times, seasons, observances and laws of the commonwealth. Their first labors would naturally be directed to the most pressing demands of the people, and after the social organism was completed, religion would next demand their attention. During the centuries preceding the time when men began to build cities, the wandering herdsmen had no doubt, observed most anxiously the movements of the heavenly bodies, and by tradition had preserved a knowledge of the names and movements of the

principal luminaries, but it required the combined intelligence and wealth of nations to organize a complete system of stellar worship. The starry hosts very soon began to be considered the residences of the gods, and it became the business of the organizers of religion to locate them in their appropriate domicils. These men, therefore, who were set apart by the people became their priests and teachers, and their religion most naturally assumed the astronomical form. These teachers seem to have organized a *planetary system of worship*, which was only to be provisional, and that must in time give place to a more perfect one, and an organization of the heavens into constellations, just as nations organize under provisional governments, until they can form and adopt a constitution. This planetary was a system of seven, that being the number of the planets known to the ancients, and from this came the symbolical or perfect number of seven. This system was only a forerunner, a transition, a prophecy, a wilderness, a John Baptist, a voice to precede and usher in that more perfect system of twelve that has been perpetuated in every religion under heaven to this day. In the Greek mythology the god Saturn had his domicil or throne in the planet Saturn, the farthest from

the sun then known, whose year required thirty of ours, and as he measured time with the slowest pace he was called the father of time. From the knowledge possessed by the literati that this system must give place to another, came the prophecy written in the book of fate that of his own offspring one should dethrone him and occupy his place.

From this came the myth that Saturn devoured all his male children except Jupiter, whom his mother hid until manhood, when he warred upon and dethroned his sire. The interpretation of the prophecy and myth is found in this: Saturn was time; time destroys all his own works, but the sun, one of the works of time under the name of Jupiter, the *great god*, becomes the permanent object of worship in the place of the planetary system, and Saturn ceases to be the king of the gods. Before the system of Sun worship was perfected, although divine honors were paid to it and the lesser luminaries, yet old time (for he was *old* even then) was considered the father of all creation, for all things were begotten by him in the prolific womb of chaos. The god Brahm of the Hindoos was *time*; brahm-a was the first of time, the letter *a* denoting one or first; in the Hebrew theology a-bram (a-brahm) was the first of, or

rather the father of time. The parable of Dives and Lazarus represented the old and the new year; as the old year expired it was carried into the bosom of time, and between time past and time present there was an impassable gulf, etc.

We come now to a consideration of that system that became the permanent, organic, scientific worship of all ancient nations, and has been perpetuated in its most important features in the various religions and churches to our time. Every nation now on earth; every religion in existence, still perpetuates, in some of its forms and doctrines, this most ancient religion. The fasts and feasts of the pagans; the rites and ceremonies of the Mahometan religion; the gorgeous worship of the Romanist; the more simple and puritanic observances and doctrines and creeds of the protestant sects, all, all recognize and perpetuate the various peculiarities of ancient sun or symbol worship. If you would understand why tall spires are peculiar to religious edifices; why gilded balls ornament the church steeples; why science and architectural beauty require the gothic form for sacred edifices; why Sunday is a holy day; why bread and wine are favorite symbols of religion; why twelve and seven are perfect numbers; why

cherubs (oxen) and seraphs (serpents) are the names given to the angelic throng; why the cherubim of the Jews had four faces, and God was represented by a white throne surmounted by four beasts having the identical four faces of the cherubim, and a lamb in the midst; in a word, if you would understand the mysteries of the Old and New Testaments, and of all religions, you must master the outlines of the system of symbolical religion that was in full vigor before the Mosaic era.

In organizing the astronomical system the heavens were mapped out according to the apparent motion of the heavenly bodies, and so correct were these arrangements that modern astronomers have never improved upon them. The novice in astronomy is not aware, perhaps, that the various *groups* of stars have been located, or mapped out, by drawing around them the outline of some animal, reptile, fowl, fish, or some instrument, etc., by which astronomers are enabled to understand and describe their position and movements. The ancients located forty-eight of these imaginary forms, called constellations, and based their religion upon the arrangement, or, perhaps more properly it may be said that this arrangement was the result of their religious ideas. It is of but little consequence,

however, which had the precedence, or whether the two, viz: the astronomical arrangement and the religious belief, grew up to completeness side by side. This much we do know, that they come down to us from the hoary past like the Siamese twins, indissolubly united, and are far more ancient than any *written* book. Ancient astronomy carries us back to the age of symbolical or picture writing, and furnishes us with the key to the mysteries of ancient religion and government, and explains many of the mistakes made by ancient writers in describing the creation, etc. Supposing the earth to be flat and stationary, they could not understand how rains descended or floods came, except by supposing that God had a reservoir of waters above the sky or firmament, as it was termed. These notions explain the saying, that God divided the waters above the firmament from the waters beneath the firmament, and opened the windows of heaven when he flooded the earth.

We here proceed to describe more minutely the stellar arrangement, not as would the modern astronomer, except in the bare recital of the location of the groups of stars, but in their astro-theological meaning and import. I shall be somewhat minute here, because a clear

conception of this branch of the argument is necessary to a better understanding of the whole subject. I shall purposely avoid dealing in technicalities, in order to make myself better understood by the common reader, for if I reach the understanding of the masses, the learned cannot fail to comprehend me.

The sun in his apparent motion pursues a course that causes it to cross the equator twice in the year, forming an angle of twenty-three and a half degrees. These crossings are called the vernal and autumnal equinoxes; one ushers in the reign of summer, the other the dominion of winter; one commenced the reign of righteousness, the other the beginning of iniquity. The two equinoxes formed the base of an arch, comprising the two months in which the equinoxes occurred, and the five warm months. These seven months constituted the ancient kingdom of heaven, wherein the sun and all the powers of light gathered their trophies from the teeming earth; while the five wintry months were the abode of cold, desolation and death. Here Typhon, the leader up of the hosts of hell, held undisputed sway and prosecuted his work of destruction, even to the seizing of the god of heaven, in or at the autumnal equinox, and dragging him down to

the bottomless pit of the southern hemisphere. The path of the sun, by astronomers called the ecliptic, was enclosed by two imaginary parallel lines, sixteen degrees distant from each other, the sun's path being in the centre. This space, called the zodiac, was again divided up into twelve arcs of thirty degrees each, making a complete circle around the apparent heavens of twelve oblong squares of 16x30 degrees. In each of these squares was delineated the figure of a beast, or some appropriate emblem. These figures were, and are, styled constellations. The sun enters each square at the commencement of each month. In January the sun is in Aquarius, or the washer, (Greek, Baptizo.) This constellation is represented by a man pouring a river out of an urn, to express the idea that the earth is washed yearly by the rains of winter. The new-born sun must needs pass through this river and be baptized.* This constellation is the presiding genius of the baptists, although the pedo-baptists derive aid and comfort from the fact that the year is *young*, the sun *new-born*, and the rains of heaven sprinkle as well as pour and immerse. In February the sun enters the constellation of

*The ancients taught that the sun was born anew each Christmas, the era of the new year.

the Fishes. These are signs of evil import, and denote that famine threatens the people. The fruits of summer have all been consumed; the herds have administered to man's necessities until there are scarcely enough alive to perpetuate their kind, and the inhabitants of the earth are driven to the forests for game, or more especially to the rivers, which now abound in fish. This month was sacred to Dag-On, the fish god. In March the sun enters Aries, represented by the figure of a Lamb; in April a Bull; in May the Twins; in June the Crab; in July the Lion; in August the Virgin; in September the Scales or Balance; in October the Scorpion; in November the Archer; in December the Goat. Each of these figures represent an agricultural, an astronomical, or a theological phase of the year. On this arrangement of the heavenly bodies is based the external manifestations of all ancient and modern religions. These twelve constellations, according to ancient paganism, were the great gods to whom the sun gave his power during his abode in each. According to the Jewish theology, these were the twelve *houses* of the sun. The seven warm months were the scenes of his triumph; the five winter months witnessed his humiliation and weakness. Let the reader bear in mind that

this ancient system was symbolical, and that the sun represented God, the moon his spouse; correspondentially the earth; and the planets were his angels or his messengers. The constellations north and south of the zodiac were the provinces of his empire, while the milky way was the golden street or highway on which gods and angels travelled to and from the throne of Deity. The war in heaven represented the conflict between heat and cold, summer and winter.

The ancients worshipped the genius of fruitfulness, and deprecated the wrath of the powers of sterility. They symbolized fertility by the egg, the bull, the serpent, and the organs of generation. The serpent was at one time in the harvest month, but by the precession of the equinoxes he fell from his first estate below the autumnal, and became the leader up of the powers of darkness. This, however, can only be understood by the astronomer, but will be more fully explained when we treat upon the precession of the equinoxes.

For a more perfect knowledge of this branch of the subject the reader will please consult the Atlas and Geography of the Heavens in use, and as taught in the higher schools of christendom. For many ages all, or nearly all, of the

literature of the world consisted in the study of theology and government, based upon the science of astronomy. Prior to the time that the Grecian poets flourished, this ancient worship was preserved in almost pristine purity in the masonic lodges, and schools of the prophets among the nations; but transferred to Greece, that volatile and gifted nation speedily poetized its parables, allegories and symbols, and covered up its majestic creations with such a profusion of poetic ornaments and drapery, that the great horde of theological teachers have to this day been gazing upon and admiring these beautiful creations of Grecian art, and neglected entirely the majestic form within.

The Bible and the religious forms and doctrines of christendom came more directly from the Egyptian. Moses was thoroughly educated in their severer mysteries, and, with some modifications, introduced them into the holy land. After the death of Joshua, and during the intestine and other wars that followed, the knowledge of this system of religion together with a knowledge of the arts, was almost entirely lost, and for an indefinite period "every man did that which was good in his own eyes." During this "interregnum," extending from an unknown data until the eighteenth year of the

reign of good king Josiah, there evidently was no book of the law accessible or known to the kings, priests, or people. During the times in which Ezra, Ezekiel and Daniel flourished, the astronomical worship was again introduced among the Jews from Babylon. The visions of Ezekiel and Daniel, and other prophets, bear the mark of Chaldean worship; the cherubim and the conflicts of the beasts as described in their prophecies point unmistakeably to Assyrian symbolism. During the various wars in which the Jews were engaged, and the consequent anarchy that followed, they no doubt came in contact with various nations, and sometimes borrowed, sometimes gave away, fragments of their peculiar religious notions and allegories. Of this kind is the story of Jephtha's daughter, agreeing as it does in all its important features, even to the name, with the story of Iphigenia, of the Greek mythology; the Jews having either borrowed from, or lent it to the Greek poets.

In later days the Jews were divided into four classes, viz: the Pharisees (Parsees or fire worshippers), the Sadducees, the Essenes (Es-on-es), and the people. The Pharisees adopted the Persian fire worship, after the Persian captivity. The names Pharisee, Parsee and Persia are

derived from *pur* of the Greeks, the word for fire, also the root of purify. Jesus belonged to the sect of Essenes, who held to and practised the stern morality, and taught in the allegorical or parabolical style of the ancient Egyptians. His name *I-Es-us*, compounded of the letter *I*, the Father; *es*, the fire; and the Latin termination *us*, was Egyptian; the sect to which he belonged bore an Egyptian name, compounded of *es*, the fire; *on*, the being; and *es* repeated; containing the three or trinity of names denoting a divine origin.

The difference in the doctrines of the two sects, Pharisee and Essene, was slight; it was simply the difference between two sects of symbolical worshippers; one, the Pharisees, worshipping God under the symbol of the perpetual fire that was kept burning in the temple; the other worshipped Him through the symbol of the sun, or according to the most elevated conceptions of that sect. Jesus himself testified that the Pharisees taught good doctrine, and told his followers to observe their teachings, but not do after their works. This sect of the Essenes no doubt had its ramifications throughout the enlightened part of the world. By its members were taught the most elevated morals, and the most disinterested benevolence. There

is a most remarkable coincidence between the teachings of Confucius, in India and China, and the teachings of Jesus in Judea, and the life of Jesus, as written many years after his death by his followers, agrees most wonderfully with the life of Christna, as handed down to us from an earlier period. The reasons of this agreement between the two teachers are to be found in the method adopted in early ages of deifying their heroes, and then writing their history according to the astro-theological science of that age.

Dear reader, if you believe in the divinity of Jesus do not censure me for writing of him as though he were a man. In all things written, which I conceive to be truly descriptive of him, he appears to me as the most perfect specimen of manhood that the world has yet seen. That he claimed for himself anything more than that he was a teacher sent from God, I do not believe; or, that he claimed any pre-eminence of origin or nature over his brethren. All higher claims put forth by his followers I believe to be the result of a devotional ignorance of the same character with that which has lately deified Mary, his mother.

A word here on the subject of the canonization of saints may not be out of place, and will assist the reader in solving many of the prob-

lems that we may meet with in the examination of this subject. History informs us that in olden times whenever a man proved himself a successful warrior, was remarkable for his great strength, or possessed the powers of healing to an eminent degree, he was supposed to be the offspring of a god or goddess by a human being, and was consequently deified; therefore in writing his history, he had those qualities ascribed to him that the ancients supposed God to possess. A case illustrative of this is found in the Acts of the Apostles, 14 ch. 11 v., where the pagans affirmed that the gods had come down in the shape of men, and oxen were speedily brought out for sacrifice. The Roman church has perpetuated this practice, and almost yearly discovers that one or more of her deceased members were at least half divine.

Symbol language, or writing with pictures, is a tedious but yet the most natural way of communicating ideas. In this way the ancients kept their records and perpetuated their religious notions. The sun was to them a symbol of Deity: the moon was his spouse, and the starry hosts represented the lesser gods. The method of writing the word sun consisted in drawing a circle, or half circle, with rays darting downwards; the earth was represented by rays

darting upwards; the moon by a crescent. God was also represented by a flame, and a pillar erect, from which symbol came our letter I. The serpent was one of the most remarkable symbols: with his tail in his mouth, he represented eternity, the planetary orbits, the line of perfection or beauty; twined around the dial of time, he symbolized time enfolded in eternity; gliding rapidly along without the limbs necessary to other animals, he symbolised the self-propelling power of Deity; his tenacity of life was the emblem of health, vitality, etc. Thus Esculapius, the father of medicine, appears in the heavens as the serpent bearer. The numberless scales of the serpent represent the starry hosts, and his shrewdness makes him a symbol of wisdom; while his speech, viz: a hiss, is the same as the voice of God. Thus Moses lifts him up in the wilderness because of his vitality, and Jesus appeals to him as an emblem of wisdom. The Egyptians adopted the onion as an emblem of the universe or the system of orbits, of which they seemed to have a clear conception. If you take away the outer coating you have an onion still; remove each successive layer and still the onion remains; hence they named it *On-I-On*; the being, the Almighty, the being. To the charge that they worshipped the

onion, I reply that they only used it as a symbol of the universe or Deity.

There were three most important symbols connected with this whole matter, viz: I. A. O., representing God in his threefold character of wisdom, strength, and beauty. The letter I, or rather an erect pillar, denotes the wisdom that stands alone self-existing; the A is the pyramid or the mountain denoting strength; the O is the serpent with his tail in his mouth, the emblem of beauty. On this mode of expressing ideas is based the doctrine of correspondence, and I presume will furnish the key to that doctrine as taught in the Bible.

Io or *Iao* is the root of all the names of God in the various nations of olden time; these three letters formed the grand omnific word, unpronounceable by the Hebrews, and only communicated to the initiated in the ancient secret societies. After an alphabet was invented and the names of God were spelled by words, the grand omnific word was spelled with three syllables, viz: *Ad-On-Es*, or *Jah-Bel-On*, etc. How, when, or where the idea of a trinity originated is not clear, but we find among the earliest religious ideas the notions that wisdom, the father, devised; strength, the son, executed or created; and the divine afflatus or breath

beautified. Our alphabet is the first, and probably the only one, that is based upon this ancient symbolical system. All the letters are made up from these two forms, the straight line and the circle, or perhaps more properly speaking, the perpendicular, the pyramidal, and the circle. The A is the pyramid; the B is the perpendicular and two semi-circles; the C the circle, etc. If there be any departures from the rule, they are but slight and may be traced to modern innovations. Iao is the root of Jo-pater or Jupiter, and of Jehovah of the Israelites. Sometimes Iao was spelled Iac, the c representing the serpent partially coiled. Iac is the root of Iacus or Bacchus. The word ON, the Egyptian name of God, includes the circle, the pyramid, and the obelisk, or I, as does also the word BAAL, the Chaldean name of God. In the sun we have the symbolical circle; in the fire (bonfire), we have the pyramid; in the radiations from both we have the straight line, symbolized by the pillar, obelisk, spire or letter I.

As soon as the system of sun worship was perfected, or perhaps earlier, the Cross became a symbol of salvation. This was because the sun, in crossing the equator in the vernal equinox, brought in salvation from perpetual winter, and consequent starvation and cold.

One of the earliest symbols consisted in a Cross with the Lamb at the foot, with the five bleeding wounds that the five kings, or wintry months, had made. This cross was the saltier cross on which St. Andrew was crucified, represented by the angle of twenty-three and a half degrees, formed by the ecliptic and equator. The symbol of the Roman Cross was Egyptian, and was to them the symbol of salvation because it was erected on the banks of the Nile to measure the flood. When the waters reached the cross piece they were high enough to flood the whole country, and the land was saved from famine. In symbolizing the fruitful season, which itself became the symbol of heaven, the ancients adopted those forms in nature and art that expressed most clearly the generating forces. These forces became the most effective at or about the time of the vernal equinox, and there must of necessity be a regeneration of nature every spring and a new birth into the kingdom of summer.

Vegetation must be born again and again, each year, or eternal death would reign triumphant throughout the universe. To symbolize this regeneration and new birth the most appropriate emblems were adopted; some of them, and particularly those most forcible in

their adaptedness to the subject, are a kind most repulsive to the modern ideas of purity and modesty. We must say, however, in extenuation, that in olden time men did not behold or talk about certain of nature's creations with the same feelings that possess us in this more refined age. All ancient books are in proof of this assertion; the Bible itself containing many immodest allusions that we must needs suppress while reading in an audience of both sexes. The principal symbol with which ancient religion and science marked the entrance of the sun into the kingdom of summer was the Phallum of India and Egypt, that has so shocked the sensibilities of Christian missionaries, although the same emblems are perpetuated in a modified form among us to this day. This symbol was simply, or rather *these symbols* were the organs of generation, fit emblems of fruitfulness, forcible in their teachings, but too rude for this age, and only retained in the modified form of the Roman Cross, the May pole, the Serpent and one or more of the Masonic emblems. C. G. Squier, in his book called the Serpent Symbol, is unable to account for the fact that this symbol became so universal and classes it with the unexplained *riddle* of the sphinx. If he had more thoughtfully consid-

ered the agreement in form of the serpent and the lingam, he would most probably have realized that the serpent taught the same doctrine under a veil, without becoming as offensive as the lingam did in later ages, and thus was perpetuated to a later period as an emblem of fruitfulness.

We intend to treat more fully of this and the sphinx under another head. Another emblem of fruitfulness was the egg, and the bull breaking the egg became a wide spread symbol of the creation. Long hair and beard was an emblem of fruitfulness or strength, corresponding to the sun's rays; hence the sun in winter was represented by a bald headed man, of which Elisha was an example. In the wintry constellations we find the symbols or signs of evil import. This part of the heavens were represented as a cave, an emblem of the lower regions; hence king David was in a cave in his adversity. But in this cave we find the goat, because the new born year must have a nurse. Here, too, we have the baptizer, flooding the earth with the liquid element, and the fishes of February, all signs of evil import, and all belonging to the ancient bottomless pit. Did our limits permit, we might enlarge on this subject and give the reader *in extenso* the true

basis of the only correct doctrine of correspondence, but the limits we have prescribed for ourselves forbid the attempt. Swedenborg asserted that the Bible was all written according to the science of correspondence, so at least say his followers; but all their explanations have been either so intangible, unintelligible, superficial or abstruse, that I must confess my inability to comprehend them. Some of the New Church men, I have no doubt, are so peculiarly organized that the labyrinthine intricacies and transcendentalisms of their etherealized systems are peculiarly adapted to their mode of thought. But the masses require something more human and better adapted to their comprehension. Thus without attempting to dive into and become lost in the intricacies of their subtleties, we have attempted to show briefly the origin, basis, and practical bearing of the doctrine of correspondence as taught in our Bible. Most, if not all, of the constellations correspond to the month in which they have been placed. The lion rampant in July represents the raging heat of summer; the water bearer the rains of winter; the lamb ushers in the genial spring; the scales of September weigh out the ingatherings of the harvest, and balance the seasons when the days and nights are equal in length.

CHAPTER III.

YEARS of investigation have but strengthened my belief that all religions worthy of the name, including the various pagan sects, have a common origin and are a common brotherhood, differing only in some external features, and can all be traced back, through their various forms, ceremonies and symbols, to the remotest antiquity, to a common ancestry. By following up the streams to a common source, we have been enabled to grasp the mystic key that unlocks the labyrinth, in which the various sects have performed their mysterious ceremonies, and in which the Hierophants of every age have concocted their theological riddles, and within the sacred walls of which they have hidden themselves from the observation of the vulgar throng.

If we would know the course of any stream in all its meanderings, we must follow it to its source; if we would study intelligently the history of any race or nation, we must know their origin or at least their early habits. This nation furnishes a striking example, for all successful historians of the Republic have been

compelled to resort to the archives of the mother country for the key to unlock the sense of the laws, customs, and usages of society in its republican phase. All ecclesiastical writers, all theologians contend, that to fully comprehend the Christian dispensation, we must become familiar with the Hebrew. How incomplete, how destitute of sense would be much of the New Testament were it not for the light thrown upon it by the Old; and, we may add, how imperfect, how almost destitute of meaning, is a vast proportion of both, without the light thrown upon them by the religious system out of which they both grew.

In affirming that all religions have a common origin, I mean by the term religion, any system of belief, or observances, or both, that claims to be the worship of God. And I conceive these systems to be true or false, just in the proportion that they contain the true or false elements of real worship. And I believe also that there has never yet existed an *entirely true* system, and that the world has never yet been cursed with one *entirely false*. Man's religion has always been an outgrowth of himself; not all pure, not entirely debased. I believe, too, that all founders of new sects of religionists have been *inspired*, and have been urged forward by

an intense desire to benefit the race; for all reorganizers have appeared on the stage of action when the older systems had become effete or decrepid with age. The earliest organizers of religious systems were not certain that God conversed in their peculiar dialect, and concluded that the most rational method of converse was in the language of nature, and consequently they held intercourse with him through the symbolical language, or some visible sign.

The ancient man could only conceive of God as a personal, tangible existence, inhabiting a physical form. He knew no force in nature except the physical, as he saw it exhibited by animals, and more particularly by *man*, in hurling stones, javelins and other missiles. When he saw exhibitions of power similar to his own, but more frightful, more terrible, he straightway charged it to the working of passions like his own, and to brute force, perfectly overwhelming in its power, but yet residing in some organized being, of whom himself was but a pigmy counterpart. What other conclusion could he arrive at? What cause had he ever discovered producing physical results, except a physical cause? What knowledge had he of the operation of nature's laws, or physical power, except through the channel and

agency of physical organisms? And in searching for that power that overwhelmed populous cities by volcano or earthquake, depopulated them by pestilence, or submerged the fruitful valleys by torrent and flood, where would he look for the author of these calamities but upward to heaven's blue vault?

In that vast concave,

“his untutored mind”

Must “see God in the clouds and hear him in the wind.”

And in scanning that expanse, spread as by fairy hands, above and around him, how naturally would his mind rest upon the sun as the abode of, and the symbol of Deity.

The reason why all religions are the productions of a common parent is, because the ancients naturally adopted the true symbols, the *real* representatives of God; and while the church is in the wilderness of symbols, she must follow the cue given her by the inspired pagan leaders, who have handed them down to her from the mystical past. Allow me to repeat the affirmation, that the ancients adopted the true and natural symbols of God, and the angelic host. And I most firmly believe that while we perpetuate external forms of worship, we should cling to, understand and practice, the ancient symbolical system. From the sun came light,

heat and fertility; when he hid his face storms and tempests held their carnival, and desolation marked their pathway. The stars were the abodes of the lesser gods, or were supposed to be his angels or the abodes of his swift messengers. The attention of men was thus early directed to the skies, and by long observation they learned that tempests raged more generally when certain stars were in the ascendant, and consequently these became the stars or signs of evil import. From this small beginning, based upon the fears and hopes of man, came that stupendous system that has culminated in this age, and that has for its base the ignorant assumption of ancient man, that there is a personal *giant*, whom we all call God, who is tossed to and fro by all the variety of passion that marks the most stormy specimen of human kind. Most naturally, then, did astronomy and astrology become the sciences which for many ages absorbed the talent of the world. The stars were consulted in all the affairs of church and state, and the movements of the heavenly bodies were so clearly defined that in most cases the moderns have accepted their discoveries and calculations because of their truthfulness. The zodiac of the ancients is still preserved as a guide in astronomical studies; is posted in our

almanacs; figures largely in the masonic hieroglyphs, and ornaments our most splendid temples and churches.

These writings in the skies, these constellations of the ancients, constitute the oldest history extant, antedating by many ages the oldest written work. When the ruins of mausoleums and cities fail to lead us farther back; when we have exhausted the tale that sculptured monuments and symbolical hieroglyphs tell, the ancient projections of the spheres, and the astronomical systems of the ancients, lead us farther on to an age far back in the annals of time, where the impenetrable gloom of oblivion settles down upon the history of man and forbids our farther progress.

After adopting the belief that the sun, moon and stars, or the power residing in them, were so many gods, they gradually imbibed the idea that the stars exerted a powerful influence for good and for evil, although in a lesser degree than the sun or moon. They observed the fact that when the sun entered certain clusters of the stars he began to lose his warmth, and stern winter, with his attendant train of storms and cold, held almost undisputed sway. They, therefore, called these clusters or constellations the signs of evil import or bad augury, and

from these notions came the celebrated science of astrology. Having thus misinterpreted nature, they must of necessity fall into other errors. They soon began to believe that the air swarmed with demons, good and bad, and that these were continually warring among themselves, and interfering with the affairs of men, the good seeking his welfare, and the evil his destruction. On this idea was based the war in heaven that enters so largely into the religious system of all nations and sects. Prophets in their visions have seen this war in the full tide of successful experiment; poets in every age have celebrated its fierce conflicts; and in every ecclesiastical system it has formed a staple commodity of trade with the priests, and a well stored magazine from which they have drawn their arms and ammunition with which they have conquered and enslaved the world.

Two great battles are thus yearly fought on the heavenly plains, and so important are they to man that the Waterloo skirmish sinks into insignificance in the comparison. These two conflicts occur at the vernal and autumnal equinoxes, and the storms that afflict the earth at those periods are but the smoke and dust incidental to the battle, or more probably the march of their armies shake the heavens until

they distill in floods, and the thunderings and blasts of the tornado are but the shock of the combatants or the roar of heaven's artillery.

The autumnal battle always results in the victory of Typhon, the hero of the bottomless pit; here he seizes the god of the nations, the sun, cuts off his locks (for his strength is in his hair), binds him with the frosts of winter, until with the growth of his locks he reasserts his power, and amid the tempest of the vernal equinox resumes his throne, and mounts triumphant in the heavens to be again met and conquered in the autumnal equinox.

According to one theory of olden time, God had his throne in the north star. (Probably that was his country seat in summer.) The stories of the ancients concerning the ascension of their gods into heaven and their descent into hell, have produced in the minds of the moderns the most absurd notions, such as never entered into the minds of the first astronomers, who divided the heavens into three grand divisions in the most simple manner imaginable. They observed toward the north that a circuit in the heavens always appeared above the horizon; this they denominated one great empire; and as there is a point in the middle of it which is always stationary, they made it the seat of

that empire, and subjected it to the government of a monarch, who could from his throne (that is the *pole*), behold all the nations of the earth, both by night and by day. This notion, no doubt, gave rise to the custom of symbolizing Deity by a circle with a dot in the centre.

They could not but be sensible of that part of the vast concave that was forever hid from their sight, surrounding the south pole; this was distinguished as another grand division, and called the *pit*, in contradistinction from the opposite, which was called the mountain. An allusion to this idea seems to be made in the expression: "Who shall ascend to the *hill* of the Lord."

From the foregoing ideas among the ancients, arose the epithets of Helion and Acheron, which meant nearly the same; as Helion is the sun in his highest estate, which the Greeks pronounce *Heli-os*, that is *Eli-os*, or Elias the most high. Acheron is generally translated Hell. It is compounded of *Achar*, the last state or condition, and *On*, the sun. *Achar-On*, therefore, signifies the last state or condition of the sun, alluding to his annual disappearance in those constellations which were in the neighborhood of the south pole.

We see by the precession of the equinoxes,

that while one sign is sinking into the *bottomless pit*, another sign is ascending into heaven, that is, rising up towards the pole. And as the inhabitants of the earth are insensible of its motion, they thought the pole of heaven revolved around that of the earth, describing a figure like a serpent, some say eight times; which would seem like a ladder, reaching from earth up to the pole, that is the throne of Jove. Up this ladder then the gods, that is the constellations of the zodiac, ascended and descended.

There is a wide difference in the origin and meaning of the terms, "*bottomless pit*" and "lake of fire and brimstone." In Egypt, away from the river, and as far as the waters of the Nile reach in their annual overflow, the land is low and marshy, and the surplus waters are here left by the receding river, forming stagnant pools and slimy lakes, and thickly covered with putrifying vegetation, and all the nauseating attendants of stagnant water, growing still more horrid by the rapid increase of creatures of the amphibious and finny tribe,—all signs of evil import, and incarnations of the imps of hell who thus adapt themselves to this new element. The bituminous character of the soil and the mephitic vapors constantly arising, added to the above, seems to have given to lake Sirbonis, at the base

of mount Cassius, all the qualities needed to make at least a symbolical lake of fire and brimstone, if by any stretch of the imagination, or otherwise, you can furnish the two latter ingredients. To furnish these ingredients we have only to resort to the testimony of various authorities, including the Greek poets. According to the poets, Typhon had been slain by the thunderbolts of Appollo and had been cast into this infernal lake. According to various authors whom I have consulted, and according to the Egyptian theology, the annual flood of the Nile was at first called Python or Typhon, the enemy, the scourge; but when by experience they learned that the country owed all its fruitfulness to this cause, they called the steam or miasma that arose from the decaying vegetation and mud left by the flood, the enemy, or Typhon; from this came the term Typhus, to denote a certain kind of fever common at that season. The remains of the overflow or scourge settling in the putrid lake were called the remains of Typhon, slain by Appollo with his thunderbolts or lightnings. If the foregoing statement, corroborated by various writings, be true, we have the stygian or stagnant lake; the green, black and *yellow* scum, with their sulphurous smell and the lightning's red glare to complete the

picture and give us the symbol and origin of the modern horrid idea of a lake of fire and brimstone.

Another historical fact in Egyptian history adds to the presumption that this wide spread monster idea had its birth in that land of gigantic monsters. The burial place of their principal city was reached by crossing an arm of this stagnant lake. The cemetery itself was called the Elysian fields, but none except the righteous dead were allowed to be transported there. Before the burial of the dead could take place a trial was had upon the bank of the river (Styx), and if the crimes of the deceased overbalanced his virtues, old Charon, the ferryman, was not allowed to receive him into his boat, and the body was thrown into the morass amid all the vermin that so abounded in that fertile country. If the virtues of the dead predominated, he was carried amid much rejoicing to his narrow house, where he was interred, as some writers say, in the form of the Episcopacy,* during which dust

* NOTE.—The Egyptian Hierophants or Priests were lodged in towers from which they could observe the heavens and watch the coming flood and warn the people. They were called Epi-scopes, meaning one who oversees. From this custom and term came the name or title of Episcopacy.

is scattered upon the coffin in the grave three times, accompanied with the exclamation, "ashes to ashes," etc.

The Egyptians expressed the several increases of their swelling river by a column marked with 1, 2 or 3 lines, in the form of a cross, and surmounted with a circle, the symbol of God, to characterize providence, which governs this most important operation. More commonly instead of a column they made use of a pole with a cross piece at the top. These crosses were termed Nileometers, and were placed at proper distances along the river banks. When the swelling flood at the time of the inundation reached the cross piece, a glad and prolonged shout of praise resounded throughout the land, because the danger from famine had passed away. They then were directed to open their dykes and flood the land, and thus the cross to the Egyptians became the symbol of salvation. It may be proper to state the fact so extensively known, that in Egypt they have no rain and depend entirely on the overflow of the Nile for their crops; some seasons the river does not rise high enough to flood the fields, and famine ensues. The researches of antiquarians and the records of historians render it certain that the Mikias or column, marked as above stated to signify the progress of the waters,

became in Egypt the ordinary sign of deliverance from evil. They hung the cross on the neck of sick persons, and put it in the hand of all beneficent deities. Mr. Gordon, Secretary of the Society for the Encouragement of Learning, has given in the seventh plate of his collections the amulets and preservatives which he has observed in their monuments, many of which are like the measure of the Nile. They painted the *devastation* made by the overflowing of the Nile under the figure of a dragon, a crocodile, a hippopotamus, or a water monster, which they called *Ob*—that is, a swelling, an overflowing; and which they afterward called Python, the enemy.* Mount Cassius, to the base of which the inundation of the Nile extended, derives its name from a word which signifies the bound of this inundation; and it was because the lake Sirbon, or Sirbonis, which is near it, was still full of the remains of the inundation when Egypt was quite dry, that it was said that Python had gone to die in this lake. It was, moreover, so full of bitumen and of oily combustible material that it was imagined that Jupiter (the sun) had pierced him with a thunderbolt, which filled the

*NOTE.—The negroes of the West Indies still retain the name of Ob, or Obi, by whose aid they pretend to magical powers.

great morass with sulphur. Python, in the course of time, became, like the grand omnific word (IeHoUaH) of the Hebrews, a word too sacred or awful for common use, and was only spoken by transposing it into Typhon. Thus, from the operation of nature and the play of the elements along the banks of the Nile, we have the origin of the wide spread notions of that old serpent the Devil, and the lake of fire and brimstone into which he was driven by the Almighty. "The serpent of the Egyptians, that typified evil, seems not to have been the same as that borne by Esculapius, in the constellation of that name, which was the ordinary serpent, the emblem of life, etc.; but rather the scorpion, the constellation of October, sometimes called the dragon, and represented by the crocodile or water monster, or some peculiarly venomous beast rising out of the earth or sea." Most probably the scorpion and the dragon have been confounded in the minds of some historians; they were both signs of evil import; the scorpion, because in that constellation Typhon overcame Osiris (the sun) as he descended into the hell of winter, and the dragon, because he is located near the north pole, and is also emblematic of winter. This dragon is the great red dragon of John the revelator, having seven heads and ten

horns, although he rejoices in but one head in the modern celestial maps; but in the ancient ones the constellations varied in form somewhat. Probably John represented him in the form of seven heads because he reaches through seven of the twelve grand divisions of the heavens.

The character of the Egyptian writing designed to signify God was not a simple flame or blaze, as was the custom of the fire worshippers, but a circle, or rather a sun. They added to the circle or solar globe several marks, or attributes, which served to characterize so many perfections. To indicate that the Supreme Being is the author and preserver of life, they annexed to the circle sometimes two points of flame, but more commonly one or two serpents. This animal was always among the Egyptians, as in other countries, the symbol of life and health; the fiery flying serpents, scorpions and dragons being probably the only exceptions. Hence it was, that when Moses lifted up the serpent in the wilderness, the afflicted Hebrews understood it to be a sign of health, of preservation, of salvation. A common ornament in the ancient pagan temples, and in the modern gothic churches, to be seen in the windows of stained glass, consists of a cross entwined by a serpent. From the foregoing sketch of the origin of symbols among

the Egyptians, and the appointment of a class of men to preside over and interpret their meaning, we have a clue, that carefully followed, will lead us still deeper into the religious notions and mysteries of the ancients. A system of yearly observances having been adopted, and a class of men set apart to attend to their ceremonies, the interest of this class would naturally lead them to add to these forms and ceremonies and make them still more intricate and hard to be understood; and having resorted to the skies, the home of the gods, how naturally, although perhaps almost imperceptibly, would these observances assume a religious phase and resolve themselves into a regular system of worship, and the sacerdotal order gradually be accepted as the authorized mediators between God and man, to make known to him his duty, and the forms of worship most agreeable to Deity. Early indeed do we find, in the history of the pagan world, that this sect of ecclesiastics, or the sacerdotal order, had its various ramifications throughout the world. From this small beginning, from this company of men appointed to watch the rising of the Nile, has arisen a class in society that from generation to generation has controlled the political and religious destiny of the world. From them sprang the various

priesthoods and religious systems that have obtained a lodgment among mankind. From them also came the celebrated organization of masonry. These two systems, religion and masonry, have a common origin; they boast a common parentage. One represents the theological, the other the scientific thought of man. One is the old school, the other is the new; and as in their origin they were purely scientific, masonry can boast the greatest antiquity. The key to the mysteries of one, unlocks the secret chambers of the other. As these secret organizations extended to and were adopted by other nations, the genius of the people, the difference of latitude and longitude, the variations in the astronomical and atmospheric phenomena, made it necessary to alter, modify, and in some cases improve upon the original. In the course of time, these differences became more obvious, and the reasons for many of the observances were forgotten amid the convulsions of empires; and the necessity of the various changes was overlooked by the leaders in their zeal to propagate their peculiar views; hence fierce contentions arose among the leaders, and the common people entered heartily into the conflict. The breaches were thus widened, and the power by degrees passed into the hands of ignorant aspirants,

although, perhaps, successful conquerors. We have, therefore, handed down to us but the *fragments* of a once powerful, wide spread, and most magnificent system of scientific worship. Our present external forms of worship consist of detached fragments of this ancient system.

Thus early in the history of man was organized a patrician and a plebian department of society; an aristocracy of learning, consisting of a secret combination of men, who had their passwords and mysteries, hidden from the vulgar gaze, and used to perpetuate power and learning among themselves; while the vulgar herd, kept in ignorance by their leaders, looked up to them with awe and veneration. The exercises in these lodges, or schools of the prophets, consisted in teaching the sciences of astronomy and astrology, and performing dramas and tragedies. In these secret conclaves originated theatrical representations. In their plays they represented the movements of the sun, moon, and the planets, each actor personating one of the heavenly bodies, and imitating by action and speech the peculiarity of the particular luminary that belonged to his part. In process of time, plays were written and acted in public for the amusement of the common people, and also for the purpose of more easily governing them. From

these methods of teaching, adopted to convey information and amusement at the same time, resulted the peculiar, flowing style of language called the *oriental*, in which the speakers indulge freely in parables, allegories, figures, mystical allusions, and strange movements, or theatrical posturing; all of which gave an air of mystery and deep meaning to these exhibitions of the forensic art, that the moderns scarcely ever equal.

True to this style of teaching, Jesus spake in parables, and his teachings abounded in figures; and the older prophets lay down in sackcloth, or rushed in a nude condition and frenzied manner through the streets of Jerusalem, in order to impress upon a stupid race the near approach of some dire calamity. The field of study in these colleges was somewhat circumscribed at first, but gradually expanded into theology, astrology, necromancy, magic, and the kindred arts. The peculiar facilities afforded to these teachers by the governments and people, enabled them to monopolize every department of science, and the most stringent laws were enacted to protect them in the exercise of these powers. One faculty developed in man in the earliest ages, and guarded with special care, was the faculty of second sight, or the power of revealing secrets, vulgarly called fortune telling. If a man

possessed this power, his interest and safety required him to join these privileged fraternities; consequently they monopolized the department of prophecy, or seership; and he who possessed this power, and would not, or perhaps from malformation, or some other cause, could not join the mystic brotherhood, was doomed to speedy destruction as a wizard if he dared to exercise his peculiar powers.

Female prophets were not admitted among the mystic fraternities, for from the nature of the initiatory rite (circumcision) it was impossible to administer it to them. There were some female seers, however, in all nations, who were so clearly and undeniably inspired, that they were recognized as such and permitted to teach, but they were *generally* treated as witches and were persecuted to the death. The pagans employed them in their temples as Pythonesses, and as keepers of the holy places. Among the Hebrews, but few females were allowed to prophesy, and witches were hardly dealt with, except when idolatry was in the ascendant. A great fault in most of the ancient systems, was the denial of the equality of the sexes, and even the immortality of woman was scarcely ever admitted; even the chosen people of God governed the females with most stringent laws, and at the

same time denied them the privilege of church membership.

If I have been rather prolix in my introduction, it is because I feel the necessity of leading the mind of my readers along by easy gradations to comprehend the rudiments of the most abstruse science that the ancient world, at least, ever knew, and of which but a few fragments have come down to us, thus rendering the study of it more difficult. Viewed superficially, it seems but a tangled web of absurdities, but carefully studied, it gradually assumes form and consistency, and rises up before us in grandeur and beauty. After having mastered the external arrangements of this colossal myth, that has encompassed the world with its huge proportions, we shall be prepared to understand its more subtle teachings, and by degrees obtain a clearer insight into the learned past.

With this key to unlock their mysteries, the Bible and other ancient religious books, and the histories and poetic effusions of the ancients, will be read with increased delight; dark passages will be made plain; numerous tales, fables, allegories and riddles, which we have been taught to consider as childish ditties, will reveal to us a depth of meaning most surprising; and ancient literature will appear to us as newly

discovered palaces and monuments, to the enthusiastic antiquarians, awakening us to the delights of an entirely new field of investigation.

In our researches into this subject of ancient religion, and among these antique mysteries, we must bear in mind that the sun was the grand central point, around which all the lesser objects of wonder and worship revolve, and to which the fathers paid their devotions. The sun was the hero of the tale in all their plays and celebrations, and their dramas represented him in his various phases, and celebrated his battles, defeats and victories. The sun was emphatically the God of all ancient nations. He, or it, was the father God, while around him, and to a certain extent independent of him, his spouse the moon, and the inferior gods, performed their appropriate offices.

Ovid, the poet, describes him thus :

“ The god sits high, exalted on a throne
Of blazing gems, with purple garments on ;
The hours, in order rang’d on either hand,
And Days, and Months, and Years, and Ages stand.
Here Spring appears, with flow’ry chaplets bound ;
Here Summer, in her wheaten garlands crown’d ;
Here Autumn the rich trodden grapes besmear ;
And hoary Winter shivers in the rear.”

CHAPTER IV.

THE really devotional, in every age, no doubt acknowledged and worshipped an all-pervading *intelligence*, whom they called God; and many sects arose, that rejected all external symbols of Deity; but as we are attempting to show whence came our creeds and external forms of religion, it is principally within the scope of our argument to deal with the external manifestations of the religious thought of olden time.

The moderns accuse the ancients of worshipping gods who were sensual, because the histories of their deities celebrate their amours with the daughters of men, as well as with the goddesses that peopled the sky, or inhabited the earth. In like manner, the infidels taunt the christians with the licentiousness of the favorites of God among his chosen people; while the advocates of the Jewish religion sustain the inspiration of the Bible, on the assumption that its fairness in recording the sins of God's people as well as their virtues, proves its divine origin; forgetting that the same argument will hold good in heathen writings, for they too record the vices of their gods and heroes. An understanding of

these ancient mysteries explains to us the real nature of these pretended amours, and why both the Jewish and pagan writers thus recorded them. These various amours of the gods, and patriarchs, and prophets, were thus written to describe the yearly travels of god (the sun), and his conjunction with the hosts of heaven—that is, the moon, the planets, and the constellations or fixed stars; while the results of these conjunctions were, when stripped of their mysterious covering, merely the varied fruits of the teeming earth, the pretended results of these conjunctions in the summer signs. The Jews in rejecting the polytheism of the Egyptians, substituted the names of supposed and real great men in the place of the gods and demi-gods of the idolators, and ascribed to them the same peculiarities that marked the lives of the pagan deities. Thus, in Noah's drunkenness, in Lot's incest, Abraham's illicit intercourse, David's and Solomon's polygamy and concubinage, we have reproduced in mystery the licentiousness of the pagan gods.

— The trinity of evils that threaten the destruction of man and his works, consist of the cold of winter, the heat of summer, and the floods. These were personified in Cain. He first, as winter (speaking allegorically), destroyed sum-

mer, personified by Ab-el (*Ab*, father; *el*, sun); in the flood he drowned the world, and with intense heat threatens to burn up the earth at some future, unknown period. Noah represented Bacchus (the sun) drunk with the vintage, that his own heat had produced; Isaac and Ishmael, Jacob and Esau, were personifications of the sun in the two seasons of summer and winter, or in the signs of good and evil import; and David and Solomon had imputed to them by their biographers, the intercourse of the sun with the starry hosts in his yearly passage through the constellations. From these ancient mysticisms, after their real meaning was in some measure lost, originated the system of polygamy that has for ages blasted the eastern nations with its pestiferous breath.

The learned sages of antiquity fully understood the real sense of these allegories; but when the Jews became semi-barbarous, as they did soon after the death of Joshua, and again when they sank into the grossest idolatry under the rule of the pagan kings, they lost their real meaning, and no doubt supposed that their ancestors, even the best of them, had a plurality of wives; but the notion thus propagated, and the whole system had its origin in this style of celebrating the sun's annual journey.

The grand central point then, of oriental *worship*, of ancient *literature*, of the *arts* and *sciences* of past ages, was the sun; to him they looked as to a mighty friend; and all those constellations through which he passed in his summer tour were his angels, his followers, his friends; while those wintry signs which seemed to be dragging him down to the bottomless pit in the southern hemisphere, were signs of evil import, were enemies, were the satellites of Satan, who had his domicil in Scorpio, at the gate of winter. They looked up to the sun as their saviour, and with reason too, for when the earth was flooded by excessive rains, or inundated by the swelling river, his beams dried up the superabundant moisture; when malignant vapors, which so often succeeded the retiring of the waters, created a pestilence, he seemed to pity the misfortunes of the sufferers, and dissipated the vapors; and when rude winter had reigned with such rigid sway that the fruits of the earth were well nigh exhausted, and even the last of the flocks and herds had almost disappeared to satisfy the demands of hunger; the sun, coming forth in majesty from his travels in a far off southern clime, puts winter to flight, and ushers in the genial spring, with its sunny hours, its fruits and flowers; and summer, too,

laden with luxuriant crops; followed by golden autumn, when the harvest having been safely garnered, the vintage is gathered, the wine press is trodden without the city,

And the glad nations
Pour out their libations
And sing praise to the sun
When their labors are done,

And with the flowing wine celebrate the feast of Bacchus, the crown feast of the year, among all the ancient nations.

When on his southern tour the sun receded farther and farther from the northern climes, the people mourned his absence, and fearful lest he should forget to return, they celebrated his descending phase with appropriate ceremonies, and wept over the dangers that beset his pathway in his conflict with Typhon, who possibly might conquer and drag him downward into the bottomless pit and leave the world in darkness; for the war in heaven was so nearly balanced, and the power of the contending gods so nearly equal, that the inhabitants of earth watched the conflict with all absorbing interest. When however, the sun, victorious over his antagonist, began to ascend toward the north, and escaped the pit toward which for months he had been descending, they celebrated his return with the

wildest expressions of delight; with feasting and dancing, processions, bonfires and orations, and all the paraphernalia of gorgeous eastern worship, and with ebullitions of childish glee, worthy of the carnival at Rome in its palmyest days. As the sun, in his upward career toward the summer solstice, arrived at different points in the heavens, his journeyings were celebrated with an eclat suited to the importance of each particular point at which he was supposed to pause for a brief period. The most important points in the sun's line of march, were the vernal and autumnal equinoxes, representing the two crossifications where the sun gives his blood or life for the world; the vernal representing the first, or the covenant of works, in which according to promise, if men plough and sow they shall reap; the autumnal representing the covenant of grace, when they shout the vintage home with great rejoicing. The feast of Bacchus, at the autumnal equinox, was celebrated at the same time and in the same manner as was the feast of tabernacles among the Jews. The fasts and feasts now celebrated in the churches, the meaning and intent of which they have lost, were thus originally purely astronomical and agricultural. This system threw a romance around the cultivation of the soil, that assisted

to endear this pursuit to the masses, and deeply impressed upon their minds the importance of fully developing the resources of mother earth. When we moderns more fully understand our nature and our best interests, we shall no doubt return in some measure to this most rational method of relaxation and recreation, and in our feasts and celebrations those pursuits will be immortalized which are world wide in importance, and not those which are confined to a religious sect or political party.

The advent of spring, the ushering in of that season when the winter is over and gone; when the singing of birds has come, and the voice of the turtle is heard in the land; when the sun has overcome the frosts of winter, and under the influence of his genial rays, vegetation touched as by magic wand, everywhere covers the earth with a luxuriant carpeting, and gives promise of a most bounteous harvest; and again, when in answer to well bestowed labor, the earth pours her golden treasure into the lap of industry, how appropriate for man to rest a brief season and celebrate the ingathering of the treasures of food that shall save him from want and starvation. Thus by degrees will men come to feel one common interest, and the art of agriculture, from whence most of our wealth

is derived, will rise in dignity and importance, and this noblest of all pursuits be rescued from the sacrilegious touch of serfdom, and be exalted in human estimation to that divine pursuit, the favorite of God, that shall no longer be prostituted to merely mercenary purposes; but man, with that enthusiasm that can alone be awakened in the religious breast, will commence earnestly in a truly gospel spirit, to multiply and replenish the earth, and with the increased facilities that science affords, will cultivate this terrestrial Eden; drain its morasses, and reclaim its waste places; will make the wilderness and solitary places glad, and the desert bud and blossom as the rose. Then, and not until then, will this earth be a fit abode for the spirits of the just, and the lion and the lamb lie down together.

In the maps of the heavens now in use in high schools throughout christendom, we have represented an outline of the kingdom of heaven of the ancients, both Jews and pagans. There we have delineated the war in heaven, that Milton tells us occurred ere man was created. The constellations constitute the gods and demi-gods of all the ancient pagan nations; the sacred Bull of Egypt; the Fish-god of India, the twelve Baals of Chaldea, Phoenicia, and the pagan clans who were ejected by the Jews from

the land of promise. In those constellations we see the various deities of the fire worshippers, including the Devil; Hercules and his compeers of Greek mythology; the Lion of the tribe of Judah; the cherubim of Moses, Isaiah, Ezekiel and Daniel; the seraphs or seraphim seen by the prophets; and the four beasts that John saw around and in the midst of the great white throne. There we see also the twelve tribes of Israel; the twelve foundations of the New Jerusalem; the trees that bare twelve manner of fruits; the twelve gates of the city; and all the twelves that have for ages been tortured in a perfect number. There we have also exhibited the seven golden candlesticks; the seven stars; the seven seals; the seven vials of wrath, and all the beasts and fallen spirits, that made such havoc in heaven and on earth, as recorded in the Apocalypse.

There is also exhibited the whole menagerie of wild beasts and fowls, dragons and creeping things, that the various religionists have pressed into their service, with which to frighten human kind, and that have furnished bigots with *material* with which to hold their followers in bondage, from the earliest form of superstition down to the Adventists and Mormons of our age.

If we would understand fully the framework

or philosophy of this wide spread system of worship, we must consult the remains of Phœnician, Chaldean, Egyptian and East Indian literature. The minutiae of ancient sacrificial worship is to be found in the Jewish temple service. The polytheism of olden time supposed twelve great gods the same being, or residing in the twelve signs of the zodiac. Those, which in our almanacs are called Aries, Taurus, Gemini, etc., were by the Baal worshippers called the twelve Baals. Here follow their names with the meaning in English:

Baal Tsaddi,	. . . . .	God Almighty,
Baal Aitun,	. . . . .	the mighty Lord.
Baal Geh,	. . . . .	Lord of health.
Baal Ial (Belial)	. . . . .	Lord of the opposite.
Baal Zebub,	. . . . .	Lord of the Scorpion.
Baal Berith,	. . . . .	Lord of the Covenant.
Baal Peor,	. . . . .	Lord of the opening
Baal Perazim,	. . . . .	Lord of the divisions
Baal Zephon,	. . . . .	Lord of the North.
Baal Samen,	. . . . .	Lord of Heaven.
Baal Adoni-Bezek,	. . . . .	Lord of Glory.
Baal Moloch Zedec (Melchisedec),	Lord of Righteousness.	

Bel is the Chaldean name for Baal. The Egyptians called the constellations On, that being the name of the sun in their language; thus *Dag-On*, *Am-On*, *Gibe-On*, etc. The Hebrews called the constellations Beths (Houses). They were the domicils of the sun. Bethlehem was the house of bread, or the harvest month;

Beth-any the house of destitution ; Beth-Dag-On the house of the fishes, etc. Dag-On is the fish god of Egypt and India, from which probably came the legend of the mermaid, Dag-On being represented under the form of a human being and a fish combined.

The twelve constellations in the band of the zodiac, and thirty-six north and south, are more ancient than any written record; their origin is unknown, and it is uncertain whether the religious notions of the ancients grew out of these rude delineations in the skies, or gave birth to them, although probably they are twin sisters and grew up together.

But this much is certain, that they constitute a most important part of all religions, and that Egyptian hieroglyphs, Hebrew forms, ceremonies, and prophecies, and Greek and Roman poetry, have for their end and aim the celebration of the movements of the starry hosts; their various conflicts, and the final victory of the sun and powers of light over the powers of cold and darkness. Most of the allegories or legends of the Indian tribes of America, are a description of the formation and movements of the constellations and the relations they bear to earth. According to the Algic researches, the great northern bear was the progenitor of all

the bears that the great Spirit gave to his children, the red men. The following account of the zodiac, etc., of the Indians of Southern Mexico and Central America, was communicated to me verbally, and I cannot vouch for its authenticity, but suppose it to be true in its most important particulars. "They are externally Roman Catholics, but still worship the sun in secret after the manner of their ancestors. Their temples are excavated in the earth, and their entrances kept secret from the pale faces, with most religious care, and most horrid penalties are threatened against him who reveals the secret. They have in their dwellings, carefully hidden, zodiacs carved on stone, and other emblems of sun worship. If you talk to them about the cross of Christ, unless fear seals their lips, they will answer you somewhat after this manner: 'Talk not to us about the cross of Christ; it has been pricked into our hearts; it has been burned into our flesh; it has been scourged into our backs.' And yet the cross is a most prominent emblem in their system of sun worship.

"Their zodiac is similar to the Egyptian, but differing in some of the constellations. Instead of the common ox or bull, they draw the zebu or Mexican ox. The puma, or South American

jaugar occupies the place of Leo. The virgin of August, the mother of all living, holds in her hand an ear of maize or Indian corn, instead of the wheat. The scorpion gives place to the lizard; the archer sits across the shoulders of a lama, his legs clasping around the neck, thus apparently forming but one animal; the place of the goat of December is occupied by a stable, wherein a lama is feeding; while the water-bearer, or baptizer, is pouring water from a leaf of the water plant, instead of the urn to be seen in the common planispheres. In the midst of the circle formed by the twelve signs, is a cross, the ends of the horizontal beam resting on or near the two equinoxes; over the top of the cross the crescent or new moon forms an arch, resting on its two points on the cross piece; while the puma reposes over the top of the whole in the sign of July. Thus, while the respective followers of the cross and crescent have for centuries been engaged in deadly conflict, these harmless and oppressed Aztecs have blended them both into one, as did the ancient Hebrews and Egyptians, and all real scientific worshippers."

Mrs. Simon, a learned authoress, has labored to prove that the Indians of America are the ten lost tribes of Israel. She proves that the

ceremonials of the Indians and Hebrews are identical; that the Indians have among them the cross; that among those most ancient ruins of Central America a cross has been found with a crucified man sculptured upon it; that the Indians circumcise; have a sacred chest similar to the ark of the covenant; and that the fragmentary ceremonies remaining among them are so strictly in accordance with the Jewish, that they must owe their origin to them. In her account of the crucified man she proves entirely too much for her hypothesis, for these ruins are confessedly older than the christian era, and pointing to a period more ancient than the dispersion of Israel. Had the authoress studied the ancient religions with the same zeal with which she labored to establish her favorite theory, she would have discovered that the Hebrews and Indians must have derived their religions from the same source.

Schoolcraft, in his *Algie* researches, says: "The accounts which the Indians hand down of a remarkable personage of miraculous birth, who waged a warfare with monsters, performed the most extravagant and heroic feats, underwent a catastrophe like Jonah's, and survived a general deluge, constitute a very prominent portion of their cabin lore. Interwoven with these

leading traits are innumerable tales of personal achievements, sagacity, endurance, miracle and trick, which place him in almost every scene of deep interest that could be imagined, from the competitor on the Indian play ground, to a giant killer, or a mysterious being, of stern, all-knowing, superhuman power. Whatever man could do, he could do; he affected all the powers of a necromancer; he wielded the arts of a demon, and had the ubiquity of a God. Scarcely any two persons agree in all the minor circumstances of the story, and scarcely any omit the leading traits." In describing the actions of this great personage, these Indians, like the ancient seers and teachers, were simply describing the action of the sun upon the earth and the conflicts of the elements, and thus giving their version of the labors of Hercules.

But in returning to the subject of ancient astronomy, the basis of the legends of all nations, allow me to repeat the remark that this *book* of the ancients is the oldest history on record. It antedates the most enduring and the oldest of earth's monuments. The pyramids of Egypt were reared long after these hieroglyphs were the text books of the nations. In exploring the ruins of Palmyra, Ninevah and Thebes; in disintombing the silent inhabitants of the pyramids

and other burial places of Egypt and Assyria, and translating the records there, they lead us back to a time as early as Adam is supposed to have lived; and we find that then Egypt was mistress of the world, and conquered nations, enriched her coffers with their tribute; and the constellations constituting as they did, the kingdom of heaven of the pagans, loomed upon the horizon, and looked down from their starry seats upon nations already decrepid with age, and tottering to their fall; but even then, these nations, in their variety of monumental writings, gave no clue to the period when these ancient Bibles were put upon record, or what authors have *thus* immortalized their labors, while their names have passed into oblivion.

Modern astronomers have availed themselves of these ancient writings in the skies to facilitate their researches among the hosts of heaven. Forty-eight of the constellations now in use are ancient; the others have been added at different periods by the moderns. The conversation of the astrological priests of olden time was always in heaven. From some lofty eminence, mountain, pyramid or tower, they were continually making their observations, casting nativities and horoscopes, and uttering their prophecies. We have an illustration of this in the story of

Baalim. The word Baalim is plural and means the Baals; and they, that is the zodiacal signs, being invoked by Balak, these stars in their various signs were consulted according to the rules of astrological science, and refused to curse Israel; and finally, the system of Baal worship was overturned in the battle that followed, only to be incorporated into the Jewish system in a modified form, and was perpetuated, and handed down to us in fragments, shorn of its beauty, and well calculated to bewilder the sincere investigator.

Allow me to say that the times are auspicious, and encourage us to explore the mystic regions of antiquity. Many learned men are now engaged in disentombing the relics of ancient literature, and deciphering the symbols and hieroglyphs, which alone can open up to us a knowledge of the olden time, and initiate us into their most sacred mysteries. When the Jesuits visited China they found there a counterpart of their own religion, and could only explain it by supposing that the Devil, foreseeing their entrance, had forestalled them by introducing a *fac simile* before their arrival. Had they possessed knowledge proportionate to their zeal, they must have known that the Chinese and Romanists derived their religion from a common source.

A late traveller among the Aztec ruins of Central America, discovered the symbol of the cross, and exposed his ignorance by exclaiming: "What missionary of the cross penetrated these secluded regions centuries before Columbus discovered the world?" Missionaries of the cross indeed! The ancient Phoenicians were most successful missionaries of the cross long before the advent of Christianity. The cross was the grand emblem of salvation among all pagan nations, and the christians in accordance with the ancient religious ideas, showed their appreciation of its peculiar fitness by adopting it as their symbol to convey the same idea. The crossification of the sun at the vernal equinox saved them from the dominion of rude winter; and when the river Nile swelled to the top of the crosses erected along its banks, the Egyptians were again saved from threatened famine. The Phoenician navigators, trading as they did with every nation, introduced this symbol, together with the whole system of astronomical religion amongst the semi-civilized nations of earth.

CHAPTER V.

THE Egyptians have left on record a remarkable fable, which relates in allegorical form the myth of Isis (the moon) in search of the body of Osiris (the sun), who had been slain by Typhon, the god of the infernal regions (winter personified). Osiris, when on his return from his travels in distant regions, was invited to a repast by Typhon, his brother and rival. The latter put him to death and threw his body into the Nile. The sun, says Plutarch, then occupied the sign of Scorpio, and the moon was full. She was then in the sign opposite Scorpio, that is to say in Taurus, which lent its form to the sun of the spring equinox. As soon as Isis was informed of the death of the unfortunate Osiris, whom all the ancients had denominated the same god as the sun, when she learned that the genius of darkness had shut him up in a coffin, she commenced a search after his body, uncertain of the route she ought to pursue, uneasy, agitated, her breast lacerated with grief. In mourning garb, she interrogates every one she meets; she is informed by some young children (twins of May) that the coffin which contains the body of

her husband, had been carried by the waters out to sea and thence to Biblos, where it was stopped, and was now reposing upon a plant, which had immediately put forth a superb stalk. The coffin was so enveloped, as to bear the appearance of being but a part of it. The king of the country, astonished at the beauty of the bush, had it cut, and made of it a column for his palace without perceiving the coffin which had become incorporated with the trunk. Isis, actuated by a divine impulse, arrives at Biblos, bathed in tears; she seats herself near a fountain, where she remained overwhelmed with grief, speaking to no one until the arrival of the queen's women. She salutes them politely, and commences dressing her hair in such a manner as to spread in it, as well as over her whole body, the odor of an exquisite perfume. The queen, learning from her women what had happened, and perceiving the exquisite odor of the ambrosia, desired to know the stranger; she invites her to her palace, attached her to her household, and placed her as nurse to her son. The goddess then made herself known, and demanded that the precious column should be given to her. She drew from it easily the body of her husband, by disengaging the coffin from the branches which covered it; these she found to

be of light texture, which she perfumed with essences. She sent to the king and queen this envelope of strange boughs, which was deposited at Biblos, in the temple of Isis. She then embarked and returned to Egypt, to Orus, her son, and deposited the body in a secluded place. Typhon having gone to the chase that night, finds the coffin, recognizes the corpse, and cuts it into fourteen pieces, which he scattered here and there. The goddess on discovering this, collected these dispersed fragments, and interred each part in the place where it was found.

This is the precise Egyptian legend concerning Isis, which has not been handed down to us without much mutilation, and which makes part of a sacred poem upon Osiris, Isis, and Typhon, their enemy. I have given the foregoing legend to illustrate the method adopted by the ancient writers, in their descriptions of the movements of the heavenly bodies. These legends, in fact, were so many enigmas or riddles. The writers exercised their ingenuity to the utmost to give *truthful* or *astronomical* statements of the movements of the sun, moon, and the various constellations in such a manner that it would puzzle the brains of their hearers in the solution. Of this character was the riddle of Sampson. Many of these astronomical enigmas occur in the Bible,

and if in the reading of them you cannot readily decipher their meaning, you must remember that the writers purposely drew a *veil* over them; and that even to this day, when Moses, or the Mosaic writings, are read in our synagogues, the veil is over the faces, or minds of the readers. In explaining this story of Isis, I shall be able to illustrate in some measure what is meant by the hidden meaning of these parables.

The fourteen pieces of the dismembered body of Osiris represent the state and condition, and the gradual diminution of the lunar light, during the fourteen days that follow the full moon. The moon at the end of fourteen days enters Taurus and becomes united to the sun, from which she collects fire upon her disc, during the fourteen days which follow. She is then found every month in conjunction with him in the superior parts of the signs. The equinoctial year finishes at the moment when the sun and moon are found united with Orion or the star Orus, a constellation placed under Taurus, which unites itself to the neomenia of spring. The moon renews herself in Taurus, and a few days after is seen in the form of a crescent, in the following sign, that is Gemini, the home of Mercury. Then Orion, united to the sun in the attitude of a formidable warrior, precipitates

Scorpio, his rival, into the shades of night; for he sets every time Orion appears above the horizon. The day becomes lengthened, and the germs of evil are by degrees destroyed. It is thus that the poet Nonnus pictures to us Typhon conquered at the end of winter, when the sun arrives in Taurus, and when Orion mounts into the heavens with him.

It is important not to lose sight of the fact, that formerly the history of the heavens, and particularly of the sun, was written under the form of the history of *men*, and that the people *almost universally received it as such*, and looked upon the hero as a man. The *tombs* of the gods were shown, as if they had really existed; feasts were celebrated, the object of which seemed to be to renew every year the grief which had been occasioned by their loss. Such was the tomb of Osiris, covered under those enormous masses known by the name of the pyramids, which the Egyptians raised to the star which gives us light. One of these has its four sides facing the cardinal points of the world. Each of these fronts is one hundred and ten fathoms wide at the base, and the four form as many equilateral triangles. The perpendicular height is seventy-seven fathoms, according to the measurement given by Chazelles, of the Academy of Sciences.

It results from these dimensions, and the latitude under which this pyramid is erected, that fourteen days before the spring equinox, the precise period at which the Persians celebrated *the revival of nature*, the sun would cease to cast a shade at midday, and would not again cast it until fourteen days after the autumnal equinox. Then the day, or the sun, would be found in the parallel or circle of southern declension, which answers to 5 deg. 15 minutes; this would happen twice a year—once before the spring, and once after the fall equinox. The *sun* would then *appear exactly at midday upon the summit* of this pyramid; then his majestic disk would *appear for some moments*, placed upon this immense pedestal, and seem to *rest* upon it, while his worshippers, on their knees at its base, extending their view along the inclined plane of the northern front, would contemplate the great Osiris—as well when he descended into the darkness of the tomb, as when he arose triumphant. The same might be said of the full moon of the equinoxes when it takes place in this parallel.

It would seem that the Egyptians, always grand in their conceptions, had executed a project (the boldest that was ever imagined) of giving a pedestal to the sun and moon, or to

Osiris and Isis; at midday for one, and at midnight for the other, when they arrived in that part of the heavens near to which passes the line which separates the northern from the southern hemisphere; the empire of good from that of evil; the region of light from that of darkness. They wished that the shade should disappear from all the fronts of the pyramid at midday, during the whole time that the sun sojourned in the *luminous* hemisphere; and that the northern front should be again covered with shade when night began to attain her supremacy in our hemisphere—that is, at the moment when Osiris descended into hell. The tomb of Osiris was covered with shade nearly six months, after which light surrounded it entirely at midday, as soon as he, returning from hell, regained his empire in passing into the luminous hemisphere. Then he had returned to Isis, and to the god of spring, Orus, who had at length conquered the genius of darkness and winter. What a sublime idea!

In the centre of the pyramid is a vault, which is said to be the tomb of an ancient king. This king is the husband of Isis, whom the people believed to have reigned formerly over Egypt; while the priests and learned men saw in him the powerful planet which governs the world

and enriches it with his benefits. Is it probable that they would have gone to so great an expense if this tomb had not been reputed to contain the precious remains of Osiris, which his wife had collected, and which she confided, say they, to the priests, to be interred at the same time that they decreed him divine honors? Can we suppose that there was any other object among a people who spared no expense to give all pomp and magnificence to their worship, and whose greatest luxury was a religious luxury? It is thus that the Babylonians, who worshipped the sun under the name of Belus, raised him a tomb which was hid by an immense pyramid; for as soon as the powerful planet which animates nature became personified, and in the sacred allegories was made to be born, to die, and to rise again, imitative worship, which sought to retrace his adventures, placed tombs beside their temples. Thus is shown that of Jupiter, in Crete; of Mithra, in Persia; of Hercules, in Cadis; of the Coachman; the Celestial Bear; of Medusa; of the Pleiades, etc., in Greece.

The Romanists are celebrated for their gorgeous temples, and for the splendor of their modes of worship. But what modern temples dedicated to the worship of God, compare in magnificence and solemn grandeur with the

pyramids of old Egypt? What conception so sublime? What nation so devoted to their God as they? No other nation was ever more truly religious; no other people have left such magnificent and enduring marks of devotion and piety. They have written their *creed* on heaven's blue vault, and their *confession of faith* has been handed down to us in the pyramids, and symbols, and in those forms of worship that have their various ramifications throughout the world.

But says the bigot: "*these men were pagans*, and consequently under the wrath of God." Here we are at issue at once, for we are attempting to show that the idea so prevalent that God is, or ever was angry, is an ancient myth. If God was angry with the Egyptian system of worship, why did he allow, nay, direct Moses to perpetuate the same forms, and most of their doctrines among the Jews? facts that we think we shall be able to prove. And why has every religious sect been permitted to perpetuate these forms and doctrines? It may be proper here to glance at the causes that combined to introduce and perpetuate these various forms and ceremonies of ancient and modern religion; for inasmuch as we reject the common idea that God has promulgated his laws, *viva voce*, to any man,

but believe on the contrary that men of all nations receive impressions, or a knowledge of the Divine will, through their reflective or spiritual powers, it becomes us to show as far as we are able, the process by which the nations have arrived at their present position in these matters. The unanimous testimony of ancient monuments presents us a methodical and complicated system, viz: that of the worship of all the stars, adored sometimes in their proper forms, and sometimes under figurative emblems and symbols. This worship was the effect of the knowledge that men had acquired in physics, and was derived immediately from the first causes of the social state, that is, from the necessities and arts of the first degree which are among the elements of society. Indeed, as soon as men began to unite in society, it became necessary for them to multiply the means of subsistence, and consequently to attend to agriculture; and that to be carried on with success requires the observation and knowledge of the heavens. It was necessary to know the periodical return of the same operation of nature, and the same phenomena in the skies; indeed, to go so far as to ascertain the duration and succession of the seasons and the months of the year. It was indispensable in the first place to know the

course of the sun, who, in his zodiacal revolutions shows himself the first and supreme agent of the whole creation; then of the moon, who by her phases and periods, regulates and distributes time; then of the stars, and even planets, which by their appearance and disappearance on the horizon and nocturnal hemisphere, marked the minutest divisions; finally, it was necessary to form a whole system of astronomy, or a calendar, and from these works there naturally followed a new manner of considering these predominant and governing powers. Having observed that the productions of the earth had a regular and constant relation to the heavenly bodies; that the rise, growth, and decline of each plant kept pace with the appearance, elevation, and declination of the same star, or group of stars; in short, that the languor or activity of vegetation seemed to depend upon celestial influences, men drew from them an idea of action, of power in those beings, superior to earthly bodies; and the stars dispensing plenty or scarcity, became powers, genii, gods, authors of good and evil. As the state of society had already introduced a regular hierarchy of ranks, employments, and conditions; men continuing to reason by comparison, carried their new notions into theology, and formed a complicated

system of gradual divinities, in which the sun, as first god, was a military chief, a political king; the moon was his wife and queen; the planets were servants, bearers of commands, messengers; and the multitudes of stars were a nation, an army of heroes, genii whose office was to govern the world under the orders of their chiefs; and all the individuals had names, functions, attributes drawn from their relations and influences, and even sexes, from the gender of their appellations.

If it be asked to what people this system is to be attributed, we shall answer that although India and Egypt dispute for the palm of antiquity, and India seems to have given the world many of the ancient theological notions which enter largely into modern creeds, yet we shall answer that as far as the merely astronomical *system* is concerned, the same monuments, supported by unanimous traditions, attribute it to the first tribes of Egypt; and when reason finds in that country all the circumstances which could lead to such a system; when it finds there a zone of sky bordering on the tropics, equally free from the rains of the equator, and the fogs of the north; when it finds there a central point of the spheres of the ancients, a salubrious climate, a great but manageable river, a soil fertile

without labor or art, and placed between two seas which communicate with the richest countries,—it conceives that the inhabitants of the Nile, addicted to agriculture from the nature of the soil, to geometry from the annual necessity of measuring the lands, to commerce from the facility of communication, to astronomy from the state of the sky, always open to observation, must have been the first to pass from the savage to the social state, and consequently to attain the physical and moral sciences necessary to civilized life.

A careful comparison of the doctrines and ceremonies of the Jews and pagans must satisfy every candid mind, that the difference is slight indeed, and that Moses perpetuated most of the ideas and forms of worship that he must have learned in Egypt, being, according to the Bible testimony, instructed in all the learning of that country. The main point of difference, and that in which Moses proved himself a real reformer, was the substitution of the doctrine of *one* God, in the place of a *plurality* believed in by the pagans. The religious notions of all the nations, tribes and people, including the ancestors of the Jews, had a common origin, a sameness of belief, and forms so similar, that it was impossible for a stiffnecked people debased by

centuries of abject slavery, to unlearn and throw off the entire belief, habits and modes of worship that they and their ancestors had most religiously adhered to from the earliest ages. If it be objected here, that Abraham, Isaac and Jacob were called out of paganism by God, I answer that there is no evidence that I can discover in the Bible account of the call of Abraham that will sustain the objection. The Lord told Abraham to leave his kindred and the land of his birth to go into a land that he would show him and give to him and his seed after him. Nothing is said to justify the idea that God thought Abraham's early religion was false, but as he journeyed the Lord frequently appeared to him, and he built altars and worshipped according to the most approved pagan method. But the second and third verses of the sixth chapter of Exodus must settle the matter at once to the satisfaction of honest investigators, viz: "And God spake unto Moses, and said unto him, I am the Lord; and I *appeared* unto Abraham, unto Isaac, and unto Jacob, by my name *God Almighty*; but by name Jehovah I was not known unto them." If you substitute the word *Baal Tsaddi* for *God Almighty* in the above quotation, you will have the literal reading of the Hebrew. According to God's state-

ment, then, these patriarchs only knew and worshipped God as a Chaldean Baal. I know it is a common belief that Abraham was a pagan until God called him, but not after that time. If this were so, how can it be true that Isaac and Jacob knew him not as Jehovah? Did Abraham die with the knowledge of the true God locked up in his own bosom? Absurd! But says the objector, "the name makes no difference." If the name makes no difference, then the whole question is granted that we are attempting to prove, viz: that the sincere worshipper is accepted, even though he be a worshipper of Baal or Adonis, or On, or Chemosh; all of which names appear in the Bible as the names of the true God, as also does the name of El (the sun), under the forms of Eloi and Elohim, or Aleim; the former being the possessive case, and the latter the plural number.

The whole system of Egyptian worship was astronomical and far more ancient than any written book; yet, Josephus tells us that Abraham taught the Egyptians *their astronomy*. If this be true, it proves that Abraham was an astrological seer, and that he lived many centuries earlier than the Bible chronology teaches. An unprejudiced comparison of the Hebrew and pagan systems will satisfy the investigator that

the former was but a reform of the latter; yet a reform in one important particular, viz: the *unity of the Godhead*.

The initiated, or the priesthood, had one belief for themselves and another for the people. They believed in one God, but allowed the masses to believe in three or a thousand; and Moses in teaching the unity of God, really exposed one of the secrets of the craft. But in their varied forms, and fasts and feasts, they continued to worship as had their ancestors, and were continually falling back into polytheism, and persisted in building temples or altars to the various gods to whom their ancestors paid divine honors. Among the pagan nations, persons preferred to honors bore a sceptre or staff of honor, and sometimes a plate of gold on the forehead, called *cadosh*, signifying a sacred person. The Jews continued the practice. When the tribes murmured at seeing the priesthood settled in the family of Aaron, the chiefs of the tribes received orders to bring their sceptres into the tabernacle. The sceptre of Levi, borne by Aaron, was found in bloom the next day. The plate of gold was also worn by the Chief Priest of the Israelites, on the forehead, on which was engraven two words, *Kodesch Iahovah*, that is, holy to the Lord. The sacred fire, too, of the

Jews was but a perpetuation of the sacred and perpetual fires of the ancient fire worshippers. If a Jew touched a dead body he was defiled; the same idea predominated in the pagan world. Jamblicus, a pagan writer, gives the following reasons for this practice: "It is not lawful to touch human dead bodies when the soul has left them, since a vestige, image, or representation of divine life is extinguished in the body by death. But it is no longer unholy to touch other dead bodies, because they did not *participate* of a more divine life. To other gods, therefore, who are *pure from matter*, our not touching dead bodies is adapted; but to those gods who preside over animals, and are proximately connected with them, invocation through animals is properly made."

In "A brief examination of the Rev. M. Warburton's Divine Legation of Moses," are the following remarks: "We have no profane records that can reach, by many hundred years, so high as the ancient state and constitution of the religion and priesthood of Egypt, in and before the days of Moses. But as the Mosaic constitution itself was accommodated to the natural temper and bias of a people perfectly Egyptianized, and who knew nothing but the language, religion, laws and customs of Egypt;

and as this people could never be brought off from the religion and customs to which they had been naturalized, the history of Moses and the prophets gives one almost as just and adequate a notion of the religion, priesthood, and worship of Egypt, as if their own history had been handed down to us."

If we admit, as I believe we must, that the Jews from the nature of the case, must have carried the forms and ceremonies of Egypt into Judea, by a careful study of the Bible we may learn the minutiae of pagan worship, and by a like careful study of ancient astronomy and hieroglyphs, we shall be enabled to understand the symbols, illustrations, allegories, myths, and dark or mysterious passages which so abound in our Bible; and having learned these, we shall be enabled, understandingly, to analyze our own belief, and thus submit it to the test of reason and enlightened common sense.

CHAPTER VI.

THE claim set up by and for the Jews that circumcision was a peculiarity of that nation, and ordained or given for the first time to them, is a claim entirely untenable. On the contrary, there is abundant evidence that it constituted one of the most important ceremonies in the Egyptian ritual. When Pythagoras went to Egypt, he carried letters of introduction from Polycrates, king of Samos, to Amasia, king of Egypt, who was a distinguished patron of literary men, and thus obtained access to the colleges of the priests, or what in Judea would be called the schools of the prophets. Having found it difficult to gain this privilege, he performed many severe and troublesome preliminary ceremonies, and even submitted to circumcision, one of the prescribed conditions of admission. In Egypt, circumcision was probably confined to the initiated; Moses extended it to all the males of the nation and to all proselytes. De Pauw, in his work on the Egyptian and Chinese, observes that "Besides the *Sabbath*, which the Egyptians seem to have observed very regularly, they had a fixed festival at each new moon; one

at the summer, and one at the winter solstice, as well as at the vernal and autumnal equinoxes. I need not tell you how sacredly the Jews observed the Sabbath and the feast of the *new moon*. Circumcision was a tangible method of perpetuating the idea of the sacredness of a *circle*. In the ceremony the foreskin of the flesh was cut off in a circular form, or a ring, representing the serpent with his tail in his mouth, and was the diploma or evidence of membership, and proof of admission into the lodge, priesthood or congregation of the Lord. The tribes contiguous to Judea placed a yod in the centre of a circle, as a symbol of Deity surrounded by eternity, of which he was said to be the inscrutable author, the ornament and support. The Samothracians had a great veneration for the circle, which they considered as consecrated by the universal presence of the Deity. The Chinese use the same symbol. The Hindoos believe that God is represented by a perfect sphere, without beginning and without end.

The temples of the British Druids were circular, many of them with a single stone in the centre (a yod within a circle). Their solemn processions were all arranged in the same form; their weapons of war, the circular shield with a central boss, the spear with a hollow globe at

its end, etc., all partaking of this general principle; and without a circle it was thought impossible to obtain the favor of the gods. The rites of divination could not be securely and successfully performed unless the operator was protected within the consecrated periphery of a magical circle. The plant *vervain* was supposed to possess the virtue of preventing the effects of fascination, if gathered ritually with an iron instrument, at the rising of the dog star, accompanied with the essential ceremony of describing a circle on the turf, the circumference of which shall be equally distant from the plant before it be taken up. Specimens of British temples founded on the principle of a point within a circle are still in existence to demonstrate the truth of the theory. The body of the temple at Classerniss, sacred to the sun and the elements, will illustrate the principle before us. This curious Celtic temple was constructed on geometrical and astronomical principles, in the form of a cross and a circle. The circle consisted of *twelve* upright stones, in allusion to the solar year or the twelve signs of the zodiac; the east, west and south are marked by three stones each, placed within the circle, in direct lines, pointing to each of the quarters; and towards the north is a double row of twice nineteen stones, form-

ing two perpendicular parallel lines, with a single elevated stone at the entrance. In the centre of the circle stands high exalted above the rest, the gigantic representative of the Deity. This extraordinary symbol was also used by the ancient inhabitants of Scandinavia, and had an undoubted reference to the hall of Odin, or the zodiac, which the Edda informs us contained twelve seats disposed in the form of a circle, for the principal gods, besides an elevated throne in the centre for Odin as the representative of the great Father.

It is remarkable that in all the ancient systems of mythology, the great Father, or the male generative principle was uniformly symbolized by a point within a circle. This emblem was placed by the Scandinavian priests and poets, on the central summit of a rainbow, which was fabled to be a bridge leading from earth to heaven; the emblem therefore represented *Vall-hall*, or the supernal palace of the chief celestial Deity. It is said in the Edda that this bridge "is all on fire; for the giants of the mountains would climb up to heaven by it if it were easy for any one to walk over it." The palace thus elevated was no other than the celestial system, illuminated by a central sun, whose representative on earth was Thor, a god depicted by

Verstegan with a crowned head, placed in the centre of twelve bright stars, expressive of the sun's annual course through the zodiacal signs. In all regular, well constituted lodges of Masons, there is a point within a circle, which is bounded between north and south by two parallel lines, one representing Moses, the other one king Solomon. On the upper part of this circle rests the volume of the *sacred law*, which supports Jacob's ladder, the top of which reaches to heaven. In the factitious caves, which priests everywhere constructed, they celebrated mysteries which consisted (says Origen against Celsus) in imitating the motions of the stars, the planets and the heavens. The initiated took the name of the constellations, and assumed the figures of animals. In the cave of Mithra was a ladder of seven steps, representing the seven spheres of the planets by means of which *souls* ascended and descended; this is precisely the ladder of Jacob's vision. There is in the royal library a superb volume of pictures of the *Indian gods*, in which the ladder is represented with the souls of men ascending it. The Jews had a method of representing God by a yod in the centre of a triangle. The circle represents the male, the triangle the female principle. This initial letter yod denotes the *thought*, the *idea* of God. "It

is the ray of *light*," says the enraptured Cabbalist, "which darts a lustre too transcendent to be contemplated by mortal eye; it is a point at which thought pauses, and imagination itself grows giddy and confounded." "Man," says M. Basnage, citing the Rabbins, "may lawfully roll his thoughts from one end of heaven to the other; but he cannot approach that inaccessible light, that primitive existence contained in the letter *yod*." The chief varieties of this sacred name (symbolized by the letter *yod*), among the various nations, were Jah, yah or yac; Bel or Baal, and On or Om. The first of these has many fluctuations: Jupiter, Jove, Evohe, etc., were but corruptions of Jah or Jehovah. Iao or Jao, was pronounced by the oracle of Apollo to be the first and greatest of deities. The compounds of the second name, Bel, are of great variety. The third variation was *On*; under this appellation the Deity was worshipped by the Egyptians, and they professed to believe that he was eternal, and the fountain of light of life; the sun was adored as his representative under the name of Osiris. Oannes or John was a god of the Chaldeans, and Dagon of the Philistines, both of which are derivations of the same name. *On* was evidently the same deity as the Hebrew Jehovah, and was introduced

among the Greeks by Plato, who acknowledges his eternity and incomprehensibility in those remarkable words: "Tell me of the God *On*; which *Is*, and never knew beginning." And the same name was used by the early christians for the true God; for St. John in the Apocalypse (chap. 1, v. 4) makes use of the following sentence: "*On*, kai o'en, kai o'erchomenos;" in our version rendered "*Him*, which is, and which was, and which is to come;" the word *on* being translated *him*. The same word, with a slight variation, was one of the names of the supreme deity in India; and a devout meditation on it was considered capable of conveying the highest degree of perfection. In the ordinances of Menu, we are informed how this sacred name was produced: "Brahma milked out as it were, from the three vedas, the letter A, the letter U, and the letter M, which form by their coalition, the triliteral monosyllable, together with three mysterious words: *bhur*, *bhurah*, *swer*; or earth, sky, heaven. These three letters, which are pronounced *Om* or *Aum*, refer to the Deity, in his triple capacity of creator, preserver and destroyer. The method of using it is given in the same code: "Three suppressions of the breath, made according to the divine rule, accompanied with the triverbial

phrase, bhur, bhu-vah, swer, and the triliteral syllable *om*, may be considered as the highest devotion of a Brahmin." Mr. Colebrock informs us that a Brahmin beginning and ending a lecture of the veda, or the recital of any holy strain, must always pronounce to himself the syllable *om*, for unless the syllable *om* precedes, his learning will slip away from him, and unless it follow nothing will be retained; for that syllable being prefixed to the several names of worlds, denotes that the seven worlds are manifestations of the power, signified by that syllable. Notwithstanding the pagans taught the oneness of Deity they still taught a trinity or threefold action of God with about as much *clearness* as the trinitarians of our day, or perhaps they made it appear more reasonable as they treated the subject more scientifically.

The philosophers of all nations (says Ramsey) seem to have had some idea of the *triplicity of the supreme unity*. Plato speaks of the three forms of the Divinity, which he calls Agathos, Logos, and Psyche; that is, Agathos the sovereign good, which is the principle of Deity; or rather the intelligence, which drew the plan of the world; the Logos, or Word, is the energy which executed it; and Psyche is but another name for Isis, indicating the production of the

earth, which gives a finish and beauty to the whole creation. This is agreeable to the Masonic trinity: Wisdom, Strength and Beauty. This trinity of Plato also corresponds to the New Testament trinity, viz: God the Father, or sovereign good; Christ the Logos, translated *Word* in the first chapter of John, by whom the Father made all things; and Psyche, the Holy breath, or spirit (foolishly translated Ghost), that breathes life into inanimate nature and gives beauty to the new creation.

Fontanelle gives a curious anecdote of a response of the oracle Serapis: "Thules, a king of Egypt, who as is said, gave the name of *Thule* to the isle now called Iceland; his empire reaching thither, was of vast extent, and being puffed up with pride, he went to the oracle of Serapis, and thus spake to it: 'Thou art the God of fire, and who governeth the course of the heavens, tell me the truth: was there ever, or will there ever be, one so puissant as myself?' The oracle answered him thus: 'First *God*, then the *Word* and *Spirit*, all united in one, whose power can never end. Go hence immediately, O Mortal! whose life is always uncertain.' And Thules at his going hence had his throat cut." The Greek inscription on the great obelisk at Rome, says Chateaubrian, was to this effect:

“The mighty God; begotten of God, and the all resplendant Apollo, the Spirit.”

Whenever modern sectarians are pointed to the agreement of many of the modern and the pagan notions, we are generally informed that the Greeks borrowed them from the Jews. The facts are far otherwise, for all reliable history tells us that Greece borrowed her theology from Egypt, the same source that supplied Moses. The idea of a pagan trinity was founded upon the threefold action of the sun, during the warm season of the year. The sun thus characterized, is no other than the three-eyed Jupiter, eye and sun, being expressed by the same word in most of the ancient languages of Asia. This is probably the origin and meaning of all the trinitary systems, subtilized by Pythagoras and Plato, and totally disfigured by their interpreters. In the ancient British, and other mysteries, the three pillars: wisdom, strength and beauty, represented the emblematical triad of Deity. It is a fact, that in Britain the Adytum, or lodge, was supported by three stones or pillars, which were supposed to convey a regenerating purity to the aspirant, after having endured the ceremony of initiation in all its accustomed formalities; the delivery from between them was termed the *new birth*. The corresponding pillars

of the Hindoo mythology were also known by the names of wisdom, strength and beauty, and placed in the east, west, and south, crowned with three human heads. They jointly referred to the Creator, who is said to have planned the great work by his infinite wisdom; executed it by his strength; and to have adorned it with all its beauty and usefulness for the benefit of man. These united powers were not overlooked in the mysteries, for we find them represented in the solemn ceremony of initiation, by the three presiding Brahmins or Hierophants. The chief Brahmin sat in the east, high exalted on a brilliant throne, clad in a flowing robe of azure, thickly sparkled with golden stars, and bearing in his hand a magical wand; thus symbolizing Brahma, the creator of the world. His two compeers, clad in robes of equal magnificence, occupied corresponding situations of distinction. The representative of Vishnu, the setting sun, was placed on an exalted throne in the west; and he who personated Siva, the meridian sun, occupied a splendid throne in the South. In like manner the Persians, who termed their emblematical Mithratic cave or lodge the Empyrian, feigned it to be supported by three intelligences, Ormisda, Mithra, and Mithras, who were eternity, fecundity, and authority. Similar to

this were the forms of the Egyptian Deity, designated by the attributes of wisdom, power, and goodness; and the sovereign good, intellect, and energy of the Platonists, which were also regarded as the respective properties of the Divine *Triad*. It is remarkable that every mysterious system practiced on the habitable globe, contained this Triad of Deity. The oracle in Damascus asserts that "throughout the world a Triad shines forth, which resolves itself into a Monad;" and the uniform symbol of this three-fold Deity was an equilateral triangle, the precise form occupied by our pillars of wisdom, strength and beauty. In the mysteries of India, Brahma, Vishnu, and Siva, were considered a triune God, called tri-murti or tri-form. Brahma was called the creator, Vishnu the preserver, and Siva the judge or destroyer.

From the foregoing remarks, the conclusion is inevitable that the doctrine of the trinitarians was a principal ingredient of ancient paganism. An idea more ancient than is generally supposed, and as it was understood and taught by them, more philosophical and reasonable than the modern notion of three distinct *persons* in one, and one of them born unnumbered ages after the others; or, even the more ridiculous idea that God has a son as old as himself. The

earlier parts of the Bible, like all ancient writings extant, is shrouded in myths, and enveloped in that glorious mystery that ancient writers delighted to throw around their teachings. The history of the creation, as we have it recorded in the first and second chapters of Genesis, is no doubt a record of the traditions extant in the time of Moses, or at least had assumed a written form about that time, as written language was then in its infancy, if ancient history is reliable. There are evidently two accounts of the creation, differing in detail somewhat, although agreeing in the main. They were probably committed to parchment at different periods. The first ending at the third verse of the second chapter was probably written before God proclaimed himself to Moses by his new name Jehovah (Exod. 6 chap. 3 v.), as that name does not occur in the first chapter of Genesis. Whenever God is named in the first account of creation he is called in the Hebrew Elohim or Alehim; in the second he is called IeHouah, or Jehovah Elohim. Both are polytheistic and recognize the gods as the actors in the creation. The root of the word rendered God is El, or as we have it in the New Testament Eloi, the Hebrew name for the sun; with the ending *im* the word became plural, and

ought so to have been translated and made to read: "In the beginning the gods created," etc. What then does the word Elohim mean? What did the ancients understand by the term? It simply meant the *general* name for Deity and was equivalent to Gods. The first chapter of Genesis simply affirms that the Gods created the heavens and the earth. The second being a Hebrew account, says Jehovah the Gods created, etc., Jehovah being the proper name of the Hebrew God. Some authors tell us that an old Samaritan version of the Bible commences thus: "In the beginning the *Goat* renovated the heavens and the earth," etc. To the uninitiated this would pass as simply a typographical or clerical error; but an acquaintance with the theology of the ancients explains the matter satisfactorily without supposing a mistake. The ancients always contended that nothing came from nothing, and that matter once existing could never be destroyed; consequently they knew nothing of creation, but could only say the earth and heavens were renovated. Many of the ablest scholars say the Hebrew word "Boro" rendered *created* ought to have been translated *renovated*. Just before the time of Moses the Bull of April was the leader up of the heavenly hosts, or ushered in the spring, because the ver-

nal equinox was in that constellation. The period of creation, as well as the beginning of the year, always had its location at the vernal equinox; consequently if we should find a version of the Bible that said the Bull renovated the heavens and the earth, we should be at no loss to understand it, and furthermore it would be orthodox too, for if the creation took place about the last of May, which would bring it into the constellation Taurus, it would give us for the age of the world about 6000 years; but here is a mystery, let him that hath understanding unriddle it. But if the creation, or renovation, occurred in the constellation of the Goat it gives about 21,000 years for the creation, and if we accept the notion that the earth is only 6000 years old we must conclude that those Samaritans made a great blunder when they said the earth was first renovated in the constellation of the Goat. This mystery we shall attempt to explain when treating on the precession of the equinoxes. But allowing our version of the Bible to be correct, we can easily understand the perplexity of the ancient writer in attempting to go back of the period when old night brooded over chaos, to enquire what existed before that epoch, and in utter despair of penetrating beyond the darkness that existed before

God said let there be light; he contents himself with describing briefly the wintry state of nature anterior to the time when the Elohim of the vernal sign said let there be light; and after reducing chaos to order, bringing harmony out of confusion, and preparing the earth for the abode of man, "said let *us* make man in our image," etc. According to this ancient system it was believed that there was a trinity of powers or intelligences in each constellation or sign, making thirty-six of these powers or gods in the zodiac to whom the sun gave his power successively during the month that he sojourned in the sign; hence in the account of creation, the writer either refers to the Elohim of the vernal sign or to a convocation of the twenty-one having power over the seven warm months. In the 11th chap. of Judges, 24th verse, Jephtha says to the king of Ammon, "Wilt thou not possess that which Chemosh, thy Aleim giveth thee to possess? so whomsoever yaveh, IeHO-uaH, or Jehovah, our Aleim shall drive out from before us, them will we possess." Again in Joshua 10: 42, we read "And all these kings and their land did Joshua take at one time, because Jehovah Aleim of Israel fought for Israel." And again in Judges 1: 19, "And Jehovah drave out the inhabitants of the moun-

tain, but could not drive out the inhabitants of the valley because they had chariots of iron." This last quotation furnishes indubitable evidence of the fact that the early Hebrew writers supposed Jehovah was only the God of their nation and had no power over the other nations only as he was able to overcome them in war by the aid of his people. The truth in fact flashes upon us from various parts of the Jewish Bible, that the Jews were intensely pagan in all their notions.

CHAPTER VII.

WE may reasonably suppose that the origin of man was a most perplexing question to the literati of those days, as it has been since that period to the present; although orthodoxy has settled it over and over again, yet it will remain a problem most perplexing until man is enabled to comprehend more of the *modus operandi* of natural law. The learned men were the self-constituted teachers of the people, and were oft times called upon no doubt to answer some very knotty questions, among which most naturally the creation of man held a most important prominence. How, then, could this question be solved so satisfactorily as by an appeal to apparent nature. It was plain that man after death mingled with his mother earth; hence he must have come from the dust, and who so powerful as the gods united in solemn conclave to produce the last and noblest effect of creative power? Hence we have the expression "And Elohim (the gods) said let us make man," etc.

We may, without any great stretch of the imagination, transport ourselves in spirit to the period just preceding the creation of man. At

that precise period the Elohim of each month had performed their appropriate work; the darkness, cold and confusion of winter, had been dispelled; the earth was clothed with vegetation; the ocean and rivers abounded in fish, the songsters warbled in the groves, and the animals everywhere roamed unrestrained without a master; but now the last, the mightiest work of creation must be accomplished, and to this end is summoned a grand council of the gods, and results in the grand *fiat*: "let us make *man*, in our image, after our likeness," etc.; "so Elohim created man in his image; in the image of Elohim, created he him."

This, the grand event of creative power, could be with safety ascribed to the gods, but the *modus operandi* could only be by miracle; and the attendant circumstances, with the principal events of his life, must be explained, as were the lives of all remarkable characters, in accordance with the movements and mode of action of the heavenly bodies. The name Ad-am is compounded from the Greek god Ad-on-es, and Am-mon, the father god, and simply means the Lord-Father or Father Lord. And the word Eve is synonymous with Isis, the Egyptian, and Ceres, the Greek goddess, and had her domicil in August.

The whole story of the temptation, fall, and the flaming cherubim to guard the way to the tree of life, is to be found written in the stars after the following manner: "If you take a *celestial* globe, and bring the crest of Cancer to the upper meridian, you will find the horizon at the two equinoxes in Aries and Libra respectively, thus showing, by including Aries and Libra, an arc of 210 degrees, or seven-twelfths of a circle, with Aries and Libra as two pillars, on which rests the *Royal Arch* of the kingdom of heaven, and constituting the dominion of summer, the reign of fruits and flowers. At the coming together of the two seasons, when the watery or baptismal months are on the decrease, the months of salvation on the increase, and approaching summer promises a reward to industry, we have the covenant of works, when the reward is reckoned of debt; for the promise is, that if we plough and sow, in due time we shall reap if we faint not; so at the autumnal equinox, in shouting the harvest home and at the vintage feast, we have the covenant of grace or favor. Commencing then with Aries and counting to the sixth month, we find the figure of a female, which astronomers call Virgo, a virgin in the sixth month. In the Adamic projection of the spheres she is called Cavah (pro-

nounced Ka-a-vah); in the Chaldaic projection, Eve; in the Egyptian, Isis; in the Greek, Ceres; in the Latin, Maria; all of these signifying mother of life. A little to the north of this virgin, in conjugal proximity, we find the constellation Bootes, the Io-seppe of the Greek zodiac, whence our word Joseph; in Phoenician, according to Sanchoniathan, Ad-ham, whence our word Adam. So here in paradise we find Adam and Eve in actual existence.* Immediately south and lying along the zodiac, is the constellation of the Serpent, extending from Cancer to Libra, the length of four constellations. In this garden of Eden, then, we find the man Adham, the woman Eve, and the great Serpent. The woman holds in her left hand a spike of corn, in which is the brilliant star Spica Virginis; her right hand is extended toward Adham or Bootes; in her right (in the common school atlas) she holds a sprig; in the old planispheres, this figure was varied to suit the whims of the astrologers, sometimes probably fruits and flowers; for be it remembered that according to the Hebrew account she offered fruit to Adam, but the Chinese say she gave a forbidden *rose*. "The serpent is said to seduce

* The word Paradise is compounded of two words, meaning among the stars.

the woman. Seduce comes from, or is synonymous with seducere, to lead on, to go before, a pioneer. As the constellations of Bootes, Virgo and Hydra descend to the western horizon, the constellation Perseus, clad in armor with a helmet on his head, with a breastplate on, and wings on his feet, rises on the eastern horizon. In his right hand he holds a flaming sword, in form like a Persian cimeter, colored red to designate the red stars within its outline; while in his left hand he holds the writhing serpents. Perseus represents the cherubim with flaming sword, which turns every way to keep the tree of life."

Although we have been taught to believe that the serpent deceived our celebrated ancestors, the text does not sustain that view of the subject; for although the Lord said they should die on the very day in which they tasted it, yet they seem not to have suffered the penalty, but lived to corroborate the truth of what the serpent assured them, viz: that they should become as gods, knowing good and evil. In the third chapter and twenty-second verse of Genesis, the Lord said, "Behold the man is become as one of *us*, to know good and evil." It is a common mistake among the unlettered, to suppose that men acquainted with the Hebrew language can solve the many difficulties that cluster around the

original. If you converse with one of the learned about the sense of the Bible, he will tell you that the Hebrew text reads thus or so, and you at once yield your judgment to his assumption, that because he reads the Hebrew, therefore he is acquainted with the original. Nothing can be farther from the truth; no living man has ever seen the original, or a copy of the original. The Hebrew Bibles now in use are written in the *square* letter, not invented prior to the third century; divided into words (a system of writing not introduced in the earliest manuscripts); punctuated by the "Masora," commencing in the sixth and closing about the ninth century; and sub-divided into verses (not begun before the thirteenth century).

The same difficulty exists in regard to the New Testament; learned men admit that our Greek Testament was translated from the barbarous, mongrel Latin, spoken and written in the dark ages. These books have run the gauntlet through various superstitious sects and parties. During the centuries that papacy reigned supreme, the Bible from which our copies came, was entirely within its grasp; the masses were steeped to their lips in the grossest ignorance; but few even of the priests could write their own name; and who can tell the changes that

the sacred text was compelled to undergo while they were lords paramount of the civilized world.

A knowledge of Hebrew and Greek will indeed show us many of the falsities of our translation, but will hardly enable us to know the entire sense of the book. It will, however, show us that in some books the Egyptian God is the hero of the tale, while in others the Chaldean, the Ammonian; the Greek or Hebrew God is the being that the writer worshipped.

During eighteen years of the reign of good king Josiah, the Hebrew Bible was unknown, and how long prior to that is quite uncertain. But after the eighteen years had transpired a book of the law was found. Where? by whom? what book was it? The Jews had filled Jerusalem with the temples of Baal; the temple of Jehovah, neglected, was fast hastening to decay; the book of the law was lost, and good Josiah the king, "did that which was right in the sight of the Lord," and reigned eighteen years, yet knew nothing of the existence of the book of the law. What a state of barbarism does not this condition of things shadow forth, and how careless of the whole matter Jehovah seems to have been, inasmuch as he must have known where the book was but did not inform them; the finding thereof seeming to have been almost or

quite accidental. Even the spirits in our day, with all their shortsightedness, would have ferreted out the book much sooner.

The Old Testament is a record of the laws of Moses, and the doings of the Jewish kings and rulers for a long period. Most of these rulers were pagans, and the public archives were in their hands; and if they did not alter the records of the other party, we may at least reasonably suppose that during their reign they were under their supervision and molded in obedience to their view. And when in public councils in the christian era, the corrupt paganistic parties *voted* in the sacred canon, we may reasonably conclude that the works of pagan writers would have a pretty fair chance in the general seramble. I have no desire to see men reject these writings, but when we come to realize that we cannot safely hang our future destiny upon the translation of works, compiled under such unfavorable circumstances, so blended with the superstitious notions of bigoted pagans, and handed down to us through such corrupt parties; then, and not until then, will we feel the necessity of exercising our reason in investigating the claims that any particular part of the book may urge upon our attention.

Allow me, in this connection, to reiterate the

affirmation, that I am not warring upon the Bible, but simply opposing the dogma of *plenary inspiration*, and treating it as we treat all other books. All other writings are subjected to the ordeal of reason and common sense, and we are permitted to retain the good and throw the bad away. Not so the Bible; accepting the doctrine that it is all of God and fully inspired, we are compelled to accept the whole, justify the most horrid atrocities, and believe in the most debasing and licentious morals, or rather immoralities; because forsooth, God justified it, or at least suffered it. How differently we deal with the vices of the pagan gods. We do not justify their amours because the gods were the perpetrators; on the contrary, we justly argue that the more exalted the criminal, the greater the crime.

But we are not driven to that sad dilemma, in which we justify oppression, robbery, murder, and all the catalogue of blackest crime, for which the Jews were notorious, by the assumption that God ordered or permitted it, and therefore it was right. I would much sooner *disbelieve a Jew*, (kind reader forgive the irony) than to believe that the God of the universe was so straightened for means wherewith to accomplish his plans that he must needs violate all and each of his own commandments.

We believe that the Bible is a compilation of the highest conceptions of truth current among the Hebrews; that the mysterious, and much of the historical parts, are written allegorically, that is to say in riddles, but from the nature of the conditions under which it was written, it is necessarily mingled with much that is spurious and unworthy of our credence. The astronomical key explains many of its mysteries; robs it of most of its horrors; rescues many of its worthies from the foul stains resting upon their characters through a misapprehension of the meaning of the text. The Scriptures contain many sayings and record many events that require the utmost credulity to believe them in the exact sense that orthodoxy gives. Among these we may number Jonah's eventful sea voyage; the sudden halting of the sun and moon in their rapid course, in obedience to Joshua's command; Elijah's flight to heaven in a chariot of fire; Baalim's ass suddenly endowed with human speech; eating the flesh and drinking the blood of the Son of Man; honey bees building their cells and making their honey in the putrifying carcass of a dead lion, etc.; all of which we believe to be true, but not in the accepted sense.

The war in heaven has been a most fruitful

theme for theological declaimers in all ages. In the astronomical diagrams with which I illustrate this subject in my lectures, we have a facsimile of the way in which the ancients recorded this deadly conflict among the stars, and how every succeeding age has used it for a text book. The Neophytes and theological Tyros have been prating about this horrid rebellion in heaven, without for one moment dreaming from whence it came or what its origin might be. In the astronomical projection of the spheres, or the ancient kingdom of heaven, in the ancient picture writing, you can see the conflict raging in all its fury, victory alternately perching upon the contending banners. At one time we observe the myrmidons of the pit, headed by their powerful leader Baal-zebub, emerging from their imprisonment during the reign of summer; meeting the Sun of Righteousness at the commencement of winter in Scorpio, dragging him down for a brief period into the lower regions, from which triumphantly emerging at the vernal equinox, he puts his enemies to flight, consigns them again to the bottomless pit, and reigns with undisputed sway until the autumnal equinox renews the conflict.

The ancients, like the Romanists of our day, canonized, i. e. *deified*, all their great leaders,

both warriors and civilians. If a powerful genius arose, either to gladden or curse the world, the unsophisticated masses were ever ready to cry out "the gods have come down to us in the shape of men;" and consequently after their death, if not before, they must of necessity be deified; their foibles oft-times buried with them, and their virtues and prowess exalted to the skies.

We have repeatedly said the sun was treated as God in all symbolical writing; the revolutions of the sun were the journeyings of God; and the operations and effects of the sun upon the atmosphere and earth were the labors and conflicts, victories and defeats of God. Whenever, therefore, the life of any hero, seer, prophet or teacher was written, it was made to agree in all important particulars with the course and action of the sun, unless perchance, as is often the case, the hero of the tale is made to correspond with one of the planets, as did Abraham with Saturn; or with the moon, or some one of the stars, or clusters of stars within the outlines of one of the constellations. We have a case in point in the mother of Jesus, who has been canonized by the pope lately; her conception, her nativity, the annunciation, the assumption,

etc., corresponding to the course of the constellation Virgo in her various relations to the sun.

The above explanation gives us the true interpretation of the miracles attendant upon the lives of Baalim, Jonah, Sampson and Elijah; and so many of the actions of Jesus during his eventful and checkered life correspond with the renowned labors of the sun, that the candid mind that masters the subject can scarcely resist the conclusion that his biographers have adopted the same method that everywhere prevailed at that period. The triune character ascribed to God also facilitated this peculiar style of teaching. God (the sun) in his ascension toward the summer solstice, and from thence like Elijah to heaven (symbolically of course), lets his mantle fall upon the descending sun; or Aleim, the rising Gods, give their orders to Jonah (I-on-es) to go away down south and preach repentance to the Ninevites, etc. This hyperbolical method of writing may appear so strange to the matter-of-fact, or prosaic, inhabitants of this western world in the nineteenth century, that the mass of common readers must feel disposed to reject the testimony on this subject. The masses may reject the whole thing in honest ignorance, but all learned men know that this method of teaching by, or in parables, was the universal mode

in ancient times, and that it is still perpetuated in the east, although much of the art is lost. It is said that Jesus always adopted this method while publicly preaching. Of this character are Esop's fables; Ovid's metamorphoses, Arabian night entertainments; the various histories of the Greek, and indeed of all the ancient pagan gods; and the various amours of those gods of heathendom were the same in character as were the amours of the patriarchs, of David and Solomon, and are all to be explained by this universal method of describing the conjunction of the sun, moon, and starry hosts, under the figure of individual gods, kings, patriarchs, and the various leading men of the realm.

The main features of this method of teaching consists in first stating a self-evident falsehood, of a kind that none but children or fools will believe, and then wrapping up a grand truth inside, in the shape of a moral. After we have extracted the moral we can throw the wrapper away. Nobody believes that the beasts of the field held councils, as described by Esop; or that the trees of the forest asked the vine to come and be king over them, as says the Bible; neither would we believe in the supernatural orthodox monstrosities that elsewhere occur in the Scriptures, unless we had been drilled into

it from childhood, but would be able to extract the moral instead of feeding upon the coarse wrapper in which it was enveloped. No doubt the universal religious dyspepsia that so abounds in the church is to be traced in a great measure to this habit of feeding upon the external covering and allowing the milk in the cocoanut to escape.

Linguists everywhere teach us that man began to talk in monosyllables, and it is a favorite employment with some, to analyze words and find their roots. A knowledge of this art will assist us wonderfully in discovering the hidden sense of biblical allegorical writing; and although a limited knowledge of ancient literature opens up to us a vast amount of information, yet a more thorough acquaintance with oriental languages would greatly facilitate any researches in this interesting field of study. It has been ascertained that the most ancient name for God, or the sun, in Egypt was *On*, in the Chaldaic *Bel* or *Baal*, in Phonicia the same, in Hebrew *El*, etc. If they addressed him as a father, they would use the word *Am* or *Ab*. *Ad* denoted Lord; *Es* the great fire, the enlightener. The emblem of Deity, symbolically written, was *I*, or a pillar, a column, to denote that he stood erect alone, without any external support. In

examining the allegorical, and much of the historical parts of the Bible, the reader, if intelligent, can hardly fail to observe the frequent use made of these prominent monosyllables. Ad-am, Ab-el, El-i, El-i-jah (jah most high). In most cases one of these monosyllables forms the base, or root of the word, with such prefixes and suffixes as the case demands. Thus in the war in heaven, the good angels have their names ending in El, the Hebrew; and the fallen ones having names ending in On, the Egyptian term for the sun; because, to the Jew, Egypt always represented the lower regions, while Caanan corresponded to heaven. The good angels were Micha-el, Gabra-el, Isra-el, etc.; but the fallen had the Egyptian name, as the Drag-on, Ab-add-on, and Ap-olly-on. According to John's Revelations, Abaddon is Hebrew, and Apollyon Greek (Apollo). We have also Babyl-on, Armaged-on, etc. The Jew also took the portrait of the sacred bull of Egypt (Taurus) to make their Devil from, representing him with horns and cloven hoofs; and Aries (the lamb) as their representative of God. Sometimes they poached upon the Chaldeans, for a lay figure from which to paint his Satanic Majesty, and called him Baal-zebub, or Baal-ial (Belial), although they highly honored one of them, Baal Molochi-sudec,

or Moloch-zedec (Melchisedec), as an everlasting priest.

Many names of the prophets begin or end in el, as El-i, El-i-sha, El-i-jah, Dan-i-el, Ezek-i-el; and many of them, no doubt, correspond to, or are compounded from other names of God that have been lost, or are hidden in languages known to but few. The name of Joshua commences with Io, the root of Jehovah, Jupiter, Jove, etc. [J is a modern or Latin letter, and a substitute for I.] Eve is the feminine of Joye, sometimes called Heve in the Greek pantheon. The most important bearing that the analysis of words has upon this question, consists in the key it furnishes to the names given to God. The translation gives no correct idea of the titles by which God was addressed in the Bible. It is known pretty generally that Jupiter, Adonis, and Appollo were Greek pagan gods; that Baal was the Chaldean, and Chemosh the Ammonian God. But it never enters the thought of the common reader that Adonis, Baal, Chemosh, On and Elohim are placed on the same footing in the Bible with Jehovah. The Eloh-im, the plural of El or Eloï, were the creators in the first chapter of Genesis. The first, and I believe the only *proper* name given to the Elohim, was that

unpronounceable name called Jehovah; in Hebrew spelled with four consonants, equivalent to IHVH. In another part of this volume I have spelled it after the manner of Nott and Gliddon, in *Types of Mankind*. In ancient Hebrew there were no written vowels, and for want of them much time was necessarily consumed in teaching the student which to use in pronouncing each word. This fact accounts for much of the confusion that rests upon the whole question. The names Dan and Gad were formerly spelled without any vowel, and as the language became a dead language before the modern points were invented, probably no man knows to this day whether those names were not pronounced with some other one of the vowel sounds. Perhaps Gad was God, and Dan, Don; who knows? God told Moses that he appeared to the patriarchs as Baal-Tsaddi, and that they never knew him by his name Jehovah. Baal-Tsaddi is translated God Almighty. Why? A Jew will no more pronounce the name Jehovah in the hearing of a Gentile, than a mason will the grand omnific word of Masonry in the hearing of an outsider. Ask a Jew the name of his God and he will tell you Adonawye, thus drawing out the possessive case of Adonis, the Greek God. Why? simply because the Hebrew Bible

makes Adonis equal with Jehovah, if not synonymous. Thus, when David says, "the Lord said to my Lord," the Hebrew reads, "Jehovah said unto Ad-on-ai." Jonah fled from the face of Elohim. In Malachi, where the text reads "the Sun of Righteousness shall arise," the Hebrew reads, "Chemosh shall arise." Chemosh was the abomination of the Moabites (1 Kings, 11 chap. 7 v.), the Ammonian name for the sun. In Revelations the passage that reads "*Him* which is, and which was," in the Greek reads, "*On* which is, and which was." These are but a sample of the whole, and we thus find that all those Gods are acknowledged in the Bible as the true God.

CHAPTER VIII.

THERE is nothing more mysterious in the Bible than the cherubim; yet there is nothing that more certainly connects Egyptian worship with the Jewish, than does this same mysterious creature with his four faces. Moses made an ark in imitation of a certain chest that the Egyptians carried about with them in their solemn processions, when they celebrated the feast in commemoration of the ancient state of mankind. In this chest they deposited the sorry fruits and grains that their ancestors fed upon when in a barbarous state. On each end of this chest, called the Ark of the Covenant, was placed a cherub, each facing the other, with their wings lifted up on high, covering the mercy seat. [Exod. 25 chap. 17-20 v.] For further descriptions of the cherubim please read Ezek. 1st and 10th chap., Isaiah 6th chap. 2d verse, and Rev. 4th chap. 6-8 v. Isaiah calls them the seraphims, evidently the same animal. Ezekiel gives them four wings each, John six. Wings represent the flight of time, and John's six to each were symbolical of the twenty-four hours, as were also the four-and-twenty elders, denoting

the past, as Mahomet's black-eyed Houris (hours) were emblematical of the future or young hours. The singular number of cherubim is cherub; the singular of seraphim is seraph. The first is the name of an ox or calf, the latter the name of a serpent; and although it may seem ludicrous enough to fill the heavens with oxen and serpents, and make them common carriers of the Almighty, as we read in Psalms, "He rode upon a cherub and did fly;" yet with our astronomical key, we shall be able to show the fitness of the phrase, and that these same serpents and oxen are peculiarly adapted to be the angels or messengers of the Almighty, swift to do his will. Ezekiel in his first description of the cherubim, gives them those ever recurring four faces: the face of an ox, a lion, an eagle, and a man. In his second description he gives the same, except that the face of a cherub takes the place of the ox, proving the names to be synonymous. In Revelations the four beasts are distinct or separate, while in the other descriptions the four faces belong to one animal, although described in the plural number. The key to the whole mystery is this: the kingdom of heaven was always circular, when among the stars; and the wheels within wheels of Ezek were the orbits of the sun, moon and planets. When the kingdom

of heaven was among men, as in the Jewish encampment, it was a square, and those four beasts each occupied the angle, or rather were the figures that flaunted upon the banners of the royal tribes, and constituted the four angels standing upon the four corners of the earth, holding the four winds of heaven. (Revelations.) These four beasts were the constellations that had their location at the commencement of the four seasons. The ox held the winds of spring, the lion the winds of summer, etc. They divided the heavens into quarters, two being at the solstices and two at the equinoxes. The ox gave his name to the four royal beasts or cherubim, because he was the principal and ushered in the reign of summer; in the same manner, and for the same reasons probably, that Palestine was called Judea from Judah, viz: for convenience.

In the preceding chapters of this work I have attempted to show with what intensity of hope the nations looked forward to the vernal equinox. The cherub was the leader up of the heavenly hosts, because he occupied the first month of the warm season of the year. But why, according to this explanation of the name, does Isaiah call them the seraphim, or serpents?

The next grand point of interest to the an-

cients was the autumnal equinox. This was the grand festival season, when after the day of atonement (at-one-ment) the Jews, together with other nations, held their feast of tabernacles, or vine feast, the crowning feast of the year if we except that of the vernal equinox or passover. The day of atonement occurred on the precise day of the equinox, or balancing of the *days* and *nights*, when they were of equal length, and God or nature equalized all things, rewarded the industrious with plenty and sent the idler empty away. The feast of tabernacles was the same as the feast of Bacchus of the Gentiles. At this feast both Jew and Gentile always imitated old Noah in the too free use of wine. Just at this point in the heavens we find Scorpio, the Egyptian serpent, and at the period of time when these cherubim were seen by the prophets, Scorpio held the same relation to the harvest and vintage home, that the ox did to the reign of spring; but the ox represented the covenant of works, Scorpio the covenant of grace. The query here arises, why the head of the eagle occupies the place belonging to the serpent. This matter must be explained by a reference to the *precession* of the equinoxes. We have stated that the equinoxes were in the ox and scorpion when these cherubim were described

by the prophets. The vernal equinox is now in the sign of the lamb, and in the constellation of the fishes. The sun crosses the equator at a point about one hundred rods distant from the place at which it crossed the preceding year; consequently, the equinox is approaching or coming down into the wintry constellations. At the rate it thus travels, it passes through one sign of thirty degrees in about 2140 years. By this process the constellation of Aries, Pisces, etc., are ascending into the region of light, and Scorpio, Libra, etc., are descending into the land of darkness, or the bottomless pit. It was thus that the old serpent, the dragon, fell from heaven and became the leader up of the hosts of hell. The lamb is now the leader up of the hosts of heaven, and he and the serpent are the most deadly antagonists.

When Jacob gave his blessing to the twelve patriarchs, he assigned the serpent to Dan: "Dan is a serpent, an adder in the path," etc. But about this time the serpent fell below the equinox, became a sign of evil import, and Dan rejected him for his monogram because Scorpio was the sign accursed, and he took for the figure upon his banner Aquila, or the eagle, a constellation nearly north, having in his neck the large star Altair,—a star that is on the horizon at the

same period of time with the star Antares, in the heart of Scorpio. When Scorpio occupied the position in the heavens that the balance now holds at the equinox, the serpent held the most prominent position as a symbol of life among the animal creation, and as some nations believed the covenant of grace, or the autumnal, to be superior to the covenant of works, (even as do many of the religionists of our day) they called the whole by the name serpents, or rather *seraphim*. Isaiah saw his cherubim in Judea, the land of serpents and generations of vipers (Christ), and Ezekiel saw his while in captivity in Chaldea, where the ox no doubt was more highly prized.

By this same process of change Scorpio, will yet reach the position now held by the lamb; be transformed into an angel of light, and become the leader up of the heavenly hosts, while Virgo, Leo, and the whole of the heavenly constellations, one by one, will fall, as did Satan (Saturn) like lightning from heaven. Modern astronomers, however, have determined to keep the old serpent in the bottomless pit, by making the signs of the constellations of Aries and Libra follow the equinoxes in their precession. By this means the lamb will ever be the leader up of the heavenly hosts in the vernal equinox,

crossification or passover,* and the astronomical Hierophant will always be enabled to say to the uninitiated: "behold the Lamb of God† that taketh away the inequalities of the wintry world." The precession has thrown some of the ceremonies of the modern church out of their proper place, because of the confusion that ignorance has brought in the churches. Lent is in point; the observers of this fast having lost its origin and purport, do not know when it ought to begin or end.

But to return to the cherubim. John, the revelator, saw the four beasts around the throne, and a lamb in the midst of the throne, representing the vernal equinox in Aries, because the lamb was the constellation into which the sun came when he triumphantly entered his kingdom, having overcome the powers of darkness

* NOTE.—The vernal equinox is said to be in Aries, although in fact it is in Pisces that: is in the SIGN of Aries but the CONSTELLATION of Pisces. At a period of time quite remote, the vernal equinox will again be in Scorpio, and he will regain his lost estate, although astronomers probably will mark the SIGN of Aries in Scorpio, and the masses will suppose that the vernal equinox is in the lamb, unless the knowledge of astronomy covers the earth as the waters cover the great deep.

† The Lamb was Gad's monogram.

and cold in winter, and ascended the throne of his glory.

When Jacob blessed his twelve sons he gave to each the peculiarity of one of the constellations. Judah had the lion; Reuben, unstable as water, had Aquarius, the water bearer; Dan the serpent; Issachar the crab. The phrase "Issachar is a strong ass," is explained by the fact that there are two stars in Cancer called the two asses. "Joseph is a fruitful bough, whose branches have gone over the wall," represents him in November (Sagittarius), when the vine had grown to its fullest extent. "His bow abode in strength," is explained by a reference to the constellation, in which he is drawing his bow. The story of the coat of many colors is a parable, in which was described the variegated beauty of the forest in November, 4000 years ago. This beautiful coat excited the envy of the eleven other months, and he was sent into Egypt by falling below the intersection of the equator and ecliptic. Parabolically, the five wintry constellations were Egypt and Sodom. These tribes represented the twelve signs of the zodiac, and they had a sister named Dinah, who was, correspondentially of course, the moon. The same name, spelled somewhat differently, is Diana of the Greeks, who, as all scholars

know, was the moon, and her likeness as she draws her bow, is to be seen when the moon is at her full, for Diana was a mighty huntress. The cherubim was a prominent symbol among the ancient pagan nations. One has been dug up lately from among the ruins of Ninevah, having three of the four faces described by John and Ezekiel. When rude winter had expended his fury upon the desolated earth, and had been compelled to yield his dominion to gentle spring, the ox or calf (which then occupied the position now held by the lamb) became lord of the ascendant and the leader up of the heavenly hosts; and when balmy spring, the season of flowers, gave place to summer, with its fierce heat, its fruits and smiling meads, the dominion passed to raging Leo, or the lion, and he in turn became the leader, and marshalled his starry phalanx upon the heavenly plains. And thus in turn, as each succeeding season followed his predecessor, the dominion passed to the eagle, and then to the water bearer, who was represented in the cherubim by the face of a man. These beasts, as before stated, were on the four banners of the royal tribes of Israel. Combined into one, or formed into the cherubim, they became the representative of the silent flowing year. Ezekiel's cherubim had a calf's foot, to

denote the point on the meridian where the sun crossed over at the vernal equinox. Although the various nations held the cherubim in such high esteem, they generally selected one of the four beasts as the object of special worship. Thus the ox was worshipped in Egypt, India and Britain, China and Japan, Persia, Greece and Peru. As the ox was the predominating figure in the cherubim, so it was the most universal symbol of idolatry, and was frequently worshipped in a compound form. He was the emblem of Noah or the great father, and the ark was called *Ken-Taurus*, the stimulator of the bull. He was worshipped with splendid rites when the sun was in Taurus. A bull was also the well-known symbol of Bacchus, who is styled in the orphic hymns "the deity with two horns, having the head of a bull." The lion was adored in the east and in the west, by the Egyptians and the Mexicans, as a most powerful divinity. The same animal was emblematical of the *sun* in Tartary and Persia; and hence, on the national banner of Persia a lion was emblazoned, with the sun rising from his back.

The sovereigns of Persia have for many centuries preserved as the peculiar arms of their country, the sign of the figure of Sol in the constellation of Leo; and this device, which

exhibits a lion couchant and the sun rising at his back, has not only been sculptured upon their palaces and embroidered upon their banners, but has been converted into an order, which in the form of gold and silver medals have been given to those who have distinguished themselves against the enemies of their country. As the chief increase of the Nile occurred when the sun was passing through Leo, the Egyptians made the lion the type of an inundation. All effusions of water were specified by this characteristic; and from this has come the custom of passing the water from reservoirs and fountains through the mouth of a sculptured lion.

The eagle was sacred to the sun in many countries, particularly in some parts of Egypt, Greece and Persia. In our Bible the king of Babylon is termed an eagle. It was reputed to have fed Jupiter with nectar in the Cretan cave, and was certainly an emblem of his dominion. With the British Druids it formed a symbol of their supreme God; it was embroidered on the consecrated banner of the Mexican princes; and the common ensign of the Roman legions was the golden eagle.

The *man*, or idol in human shape, was worshipped all over the world; for which custom this reason has been assigned by Porphyry, when

charged with worshipping God under the figure of a man. He allowed the Deity to be invisible but thought him well represented in that form; not because he is like him in external shape, but because that which is divine is rational.

Dr. Reese remarks that "cherub, or cherubim in Hebrew is sometimes taken for a calf or ox. In Syraic and Chaldaic the word cherub signifies to till or plough. According to Grotius, the cherubim were figures resembling a calf. Bochart and Spencer think they were similar to an ox. The figure of a cherubim was not always uniform, since they are differently described in the shapes of men, eagles, oxen, lions, and a composition of all these figures put together. After all the suggestions and conjectures of learned persons, it still remains to be determined what these emblematical figures were intended to represent." Thus much for Dr. Reese and the learned persons; if they would but give ancient paganism a candid investigation they would never again manifest their ignorance by saying, "it remains to be determined what they were intended to represent." The various cherubim no doubt differed much in their form and general appearance. The most common form may have been, and probably was the ox. The brazen laver of Solomon's Temple

rested upon twelve oxen, representing the twelve constellations. Moses was such a firm believer in the lamb emblem, that probably the cherubim upon the mercy seat had the face of a lamb, as he was directed to set them on the lid of the ark facing each other over the mercy seat; the vernal equinox having passed into the lamb, consequently *he* had become the leader up of the heavenly hosts. After the death of Joshua the Jews relapsed into semi-barbarism and lost the knowledge of this science, and the lamb was not perpetuated in the nation as the leader. After the Babylonish captivity, Ezekiel and Daniel revived the system, but as the Chaldeans had retained the ox, he still continued to figure as lord of the ascendant in the cherubim which they saw. In the New Testament era the lamb was introduced again, but was placed by John in the midst of the other beasts, because the ox had become too sacred to be displaced. The cherubim that was lately exhumed at Ninevah had but three faces, it being deficient in the face of the man, thus no doubt representing the period when there would be no winter, or in other words it prophesied the millenium. But be their form ever so varied, the cherubim was undoubtedly an astronomical figure or symbol representing *time*, or the seasons in their revolutions. This

symbol is capable of a great variety of applications and adaptations to the demands of the curious; consequently it formed the basis of an almost endless variety of parables or riddles, and assisted the Revelator most wonderfully in making up the Apocalypse. I have already made the remark that in the encampment of the Israelites, which was in the form of a hollow square, the four royal tribes at the angles had these four beasts emblazoned on their banners. The earth was then supposed to be an oblong square, stationary, and the grand centre of the universe. By turning to the forty-ninth chapter of Genesis, you will find the record of the blessings bestowed by Jacob upon his twelve sons. In that record you may learn which were the royal tribes, and what constellation in the zodiac each tribe would represent.

In the arrangement of the encampment by Moses (Numbers, chap. 2) the blunder was committed by placing Reuben on the south side, or next to Judah. Judah was the lion's whelp, and had the east assigned to him. According to the science, we should naturally suppose that the lion being in the summer solstice, the south would have been his appropriate position; but as he constituted the "empire state" of the nation they probably placed him in van as they

were travelling eastwardly. Be his position, however, right or wrong upon the east, Reuben belonged opposite, as the water-bearer, his monogram or presiding genius was in January, opposite Judah or July. Either Moses was not learned in all the learning of the Egyptians, or which is most probable, he never arranged the tribes as here described, unless Reuben had exchanged banners with Ephraim. The probability is that they lost the knowledge of astronomy during the wars and convulsions that followed the death of Joshua, and that in writing their history from tradition they made this mistake. We have said that the cherubim divide the heavens into four equal parts. These points of division are marked by four principal stars, one in each of the four beasts, viz: Aldebaran, in the head of the bull of April; this star marked the point of the vernal equinox when the planisphere was projected, or when the bull or ox became the lord of the ascendant. The star Regulus, in the heart of the lion, marked the summer solstice; Antares, in the heart of the scorpion, marked the autumnal equinox in the old Chaldean and Egyptian zodiacs, but Dan, and probably others rejected Scorpio because it had become the sign accursed, and in its place adopted Aquila the eagle, having the star Altair

for its emblem. The star Fomalhaut, in the eye of the great southern fish, formerly reckoned in the constellation Aquarius, and united with it by the river Aquarius, marks the point of the winter solstice. It was the custom in ancient times, and even in comparatively modern, to place the figures of the cherubic animals on the title pages of their books to indicate the subject therein contained. For an example: if the cherubim had prefaced the second chapter of Genesis commencing at the 4th verse, at which the book should begin: "these are the generations of the heavens," etc., they would thus indicate that allegorical astronomy was to be found on its pages. The knowledge of the cherubim, as we have repeatedly shown, was by no means original with Moses or the Jews, for we find them often alluded to in the ancient Chaldean writings as the cherubim of the heavens, and they often treat of the heaven of the cherubim.

The ancient Egyptians describe four sacred animals, which Clemens Alexandrinus tells us were carried like those of the Israelites, at the head of their processions; and he tells us they represented the four seasons, of which animals the eagle was one. In the Persian zendavesta we are told of the ancient Persian cherubim, with the four principal *stars* which watched over

the four corners of the world. Bailey's *Ancient Astronomy*, volume I., shows that these are the four stars which determine the four seasons or solstices. In Daniel's vision of the four beasts he undoubtedly followed the Persian projection of the spheres. In the earlier editions of the four Gospels, the lion was the vignette of Matthew; the bull faced the title page of Luke; the face of a man, or Aquarius, was the vignette of Mark, and the eagle was the frontispiece of John. In John's vision of the white throne and the four beasts (Rev. ch. 4), the cherubic beasts including the calf, were "in the midst of the throne and round about the throne;" but in the 5th chapter he saw another beast in the midst of the four beasts, even a lamb, as it had been slain, having seven horns and seven eyes. These beasts had eyes before and behind, representing the stars, while the seven horns and seven eyes of the lamb are the seven planets. On the large stained window of old Trinity Church on Broadway, New-York city, you may see the four Evangelists, each with his cherubic beast; Matthew with his lion, Luke with his bull, Mark with his man, and John with his eagle.

Thus from the earliest ages, and throughout the various nations of the earth, these four

beasts have been the sacred emblems of religion. They have occupied the foreground of every pagan system; they were the Elohim that, according to Genesis, created or renovated the earth; they were the cherubim upon the mercy seat; they were the beasts most prominent in the visions of the prophets throughout the Old and New Testaments. They constituted the coat of arms of the Evangelist, and last of all the most puissant old Trinity, the mother of a haughty brood of pagan churches in New-York city, thus heralds forth her paganism by giving these four living creatures a most prominent seat in her synagogue.

CHAPTER IX.

THUS far I have been gleaning from all religions and forms of belief in order to show that every form of religion, and every doctrine, has always had its counterpart in various parts of the world, and that they are all the children of one common parent. Theologians are compelled to admit that many of the doctrines and forms of the pagans are identical with the christian system, but they always contend that the pagans gathered their ideas from the Jews or christians.

In teaching theology in our colleges, it is not to be supposed that the student will go beyond the Greek and Roman church, and thus when there appears any similarity it is disposed of in a summary manner. I have been purposely bringing my evidences from a period of time anterior to the Jewish and christian era. In fact most, if not all, of the Greek and Roman paganism was borrowed from the Egyptian, and was consequently older than the Jewish. Two nations of the east claim David and Solomon as their ancient kings, and endow them with the same qualities. The Arabs of the desert, in

their national legends, recount the military prowess of the one and the great wisdom of the other. A large proportion of the history of each if not fabulous, is written according to the pattern shown to and by the learned in the mount or high places, where the schools initiated their followers in the mysteries of the kingdom of heaven. David's wars, concubinage, and wicked amours with Bath-Sheba, and that fairest virgin of all Israel, were the mystical personifications of the conjunctions of the sun, moon and starry hosts. David in his royal state, was the sun of the nation over which he reigned, and the conjunction of the sun with the lesser orbs were related as though they were the actions of men and women. His conflicts, even if some of them were real, were amplified to correspond to the conflicts of the sun with the frosts of winter, and his victories made to compare in brilliancy with the complete triumph of the sun in the summer solstice. The kings whom he subdued represented or were the wintry constellations, with their numerous starry hosts, who were put down by David (the sun) when he ascended the throne of Es-ra-el and reigned in power in the season of plenty. His intrigue with Bath-Sheba*

* NOTE.—Bath is Daughter, Sheba is seven; Bath-Sheba was the Daughter or Virgin of the seven summer

means nothing more nor less than the entrance of the sun into the constellation of Virgo, the prolific mother of so many children, who are always of the royal lineage. Her husband Uriah (Ur-i-ah), the high or exalted light, is the same constellation (Youseppe) that is always on the right of the virgin, and alluded to when treating on paradise in a former chapter. Bath-Shebah was the daughter of El-i-am (the sun, the self-existent, father); she was also the mother of Sol-om-on (the name of the sun in three languages), containing the trinity of Deity in his own name; also the grand omnific word, and was thus from his peculiar lineage, viz: child of the sun by the harvest queen, the virgin of August, who yearly gives birth to a royal child and yet ever retains her virginity,—fitted for a presiding genius of the Masons, for wisdom personified, and as a household god of all the eastern nations.

The allegory representing David in his old age as feeble and losing his heat, to remedy which the fairest virgin in all Es-ra-El was brought to him, was invented to explain a phenomena in nature but little understood at the time. The summer solstice was then in Leo,

constellations. The Queen of Sheba was the same Virgin, the queen of the same seven; that story being another allegory.

but August, where Virgo has her domicil, was so much hotter than June, that in the then infancy of natural science the learned explained it, as theology has always explained its difficulties, by wrapping it up in a myth. They therefore said that the heat of the virgin of August was added to the rays of the sun to perpetuate his heat as he was travelling down toward winter. In the name of this virgin we also find the root of the name of the sun in three dialects. It is said that old David was covered with more clothing by his servants before the virgin's heat was added to his, denoting that even the clothing of a bounteous harvest could not perpetuate his heat. The story of Tamar, the daughter of David, ravished by her own brother, seems to be a reproduction of the same allegory, for like Joseph she had a dress of variegated colors, denoting the beauty of the landscape in the harvest month.

We have another personification of the travels and conflicts of the sun in the history of Samson. Samson in Hebrew means light. His great strength lay in his hair, just as the strength of the sun is in his rays, for the sun shorn of his locks is almost powerless. Samson's great strength manifested itself in Leo at the summer solstice, when he slew the lion by absorbing him

in his rays; he was then on his way down to Timnah; on his return, after a period going down to Timnah again, he finds honey in the carcass, and fed upon it. The explanation of this is to be found in the fact that in ancient maps of the heavens Leo was represented with bees passing in and out of his mouth; even this however, is not necessary to the proof, for Leo, about 4000 years ago, was the honey month or the season of the greatest profusion of flowers. Is it to be supposed that the honey bees ever were silly enough to build their cells and commence laying up their winter's store in the decomposing carcass of a lion, or if not decomposing one that would be speedily devoured by wild beasts? If, in reply to this, some superstitious one exclaims, "all things are possible with God," I answer, I do not think it possible to create bees so silly. Samson after the great exploit goes to Gaza (Goat of December), and at midnight (Christmas morn), takes away the gates and carries them upon his shoulders *up* to the top of an hill that was before Hebr-on. Afterward he is shorn of his locks just at the time that he leaves the lap of Delilah (Virgo). The Bible says he was shorn of his *seven* locks; these seven were the seven warm months wherein the strength of the sun lay; having lost these seven months,

winter—the signs of evil import (Philistia), put out his eyes, and he was carried blind *down* to Gaza into the depth of winter, and was there in prison. Now it came to pass that as the lords of the Philistines met in the temple of Dag-on, Samson took hold of the pillars of the temple and slew more at his death than during his life. These pillars of the temple were the same as the posts of the gate that he carried away at a former period; but here the scenery or adjuncts, or the external covering of the same story are changed. In the former case when he carried away the gates the writer represents the sun as sleeping, and at the exact moment of the winter solstice arising from his slumber to inaugurate the new year, and at midnight, or exactly twenty minutes after, tearing down the gates of winter, or frost, and taking them on his shoulders up to the hill Hebr-on, or the vernal equinox. In this the writer represents the expiring year in Dag-on (the fish god), or the constellation of the fishes, as destroying the power of winter, because in his death he breaks the power of the old year and gives place to the new year's sun, who is born in three days after his death; for it must needs be that the sun or the old year dies that he may rise again, and thus fulfill all righteousness.

In a preceding chapter I called attention to

names and analyzed some of them. Although the truth of our theory does not depend upon this for proof, yet lessons of importance may be learned by studying these facts. In mystic or parable writing the ancients made use of fictitious names, as do our modern writers of romance or tales. But a very common method in vogue among them consisted in using the names of the sun, as I have before remarked, compounded often threefold to denote the trinity, but whereas a continued repetition of the same name would explain the riddle without the necessity of ploughing with Samson's heifer (Taurus), therefore the name itself was commonly hidden under the veil of a foreign language, or by transposing the roots or monosyllables. With our limited knowledge of ancient languages we are struck with the frequent recurrence of these names of the sun in some of the dialects with which we are acquainted; probably a better acquaintance with those ancient idioms would add vastly to our stock of knowledge in that particular. I stated that *Om, On, Ab, Ad, Am, Ac, Io, El, Es, I-ah* or *Jah*, and some others are the simple names of the sun or God. Let us apply this test to the story of Samson, and although it may appear rather imaginative, in this case it may assist us in analyzing other words. Manoah

was the father of Samson. Transpose the first two syllables and we have *Am-on-ah*, viz: the father, being, most high. Take from Samson the veil of the letter *s* repeated, and you have *Am-On*. Take from Delilah the letter *d* and we have *El-il-ah*, the name of the sun repeated, ending in *ah*, the same ending as has Jehovah.

The story of the foxes is no doubt a bungling translation. The word foxes and sheaves are so nearly alike in the Hebrew that one was taken for the other by the translators. The parable was intended to represent a period of intense heat, when the sun in supposed wrath set fire to the already gathered harvests of Philistia. All nations having a literature have left on record traditions of intense heat, caused by the sun wandering from his course and threatening the world with a general conflagration, which conflagration they say will yet take place. This tradition has furnished material for scores of allegories which in various forms have descended to us. Jesus uses it to describe the speedy destruction of the Jewish nation, under the figure of a general conflagration of heaven and earth. The burning up of the Philistines' harvest is a fragment of the same story. The story of Baalim and his ass is the same allegory, under another form and surrounded by other scenery.

Baalim was the name given to the twelve constellations, or in other words the plural of Baal. In this case he was the sun personified, or the united power of the Baals combined in the sun. The time chosen by the writer was when the sun was in June, in conjunction with the two stars called the asses by astronomers [see Jacob's blessing on Issachar], the same on which Jesus rode in triumph into Jerusalem. Baalim is represented as riding on one of them until he comes to a boundary (tropic of Cancer), represented by a wall, and at this point the ass sees the angel of the Lord, who with a drawn sword forbids his farther progress. Here the ass is represented as speaking, in the same sense—that is, allegorically—that the vine speaks when it says: “shall I leave my *wine* that cheereth the heart of God and man?” etc. (Judges, 19: 13.)

The Greek writers have given us the most complete record of the intense heat, and the dangers of a general burning that once occurred in consequence of the sun's aberration from his proper course in the allegory of Phaeton. They say that the intense heat of that period dried up the blood of the Ethiopians and turned their skins black. Phaeton by craft obtained permission of his father Phœbus to drive the chariot of the sun for one day, but the prancing steeds,

soon learning that a mere child held the reins, left their proper course and dashed away toward the north and soon threatened the world with destruction. Here follows a dialogue between Jupiter and the sun, in which the subject is condensed into a few words. A more extended account will be found in Burrit's *Geography of the Heavens*, or any work on ancient Greek mythology.

Jupiter. Wretch, what have you done, to leave your chariot to be guided by a young fool, who has burnt up one-half of the world and froze up the other; insomuch that had not I struck him down to the ground with a thunderbolt there had been an end of mankind.

Sun. I confess, Jupiter, I was mistaken that I could not manage my son, nor endure the tears of a mistress; but I did not think so much mischief would have come of it.

Jupiter. Did not you know the fury of your horses, and that if they turned never so little out of the way, an universal ruin followed.

Sun. I know it very well, and therefore I put *Phaeton* into the chariot myself, and gave him all necessary instructions, but the horses not finding their conductor with them took head, and he became dazzled with the splendor of the light, and frightened with the abyss he saw

beneath him. But he has been sufficiently punished, and I also in his punishment.

Jupiter. In the meantime, give Phaeton's sister orders to bury him on the banks of the *Eridanus*, where he fell, and as a recompense I will change them into poplar trees, from which *Amber* shall distill, as a symbol of their tears.

The change of names of the patriarchs had also an astronomical signification, and was simply the process of conferring a title, a practice that has been perpetuated. Abram was the first or father of time, and it was as the personification of time that his offspring would exceed the sand and stars in number, and it was by the addition of *ah* that he became the father of elevation, the word *iah* or *ah* denoting the *most high*. Isaac was more particularly the sun, the offspring of time. His name analyzed is *Is-a-ac* or *Es-a-ac*: *Is* the fire, *a* one or first, and *ac* the root of Bacchus, which is the first fire or heat of Bacchus. Jacob analyzed is *I*, the self-existent; *ac*, Bacchus, and *ob*, the serpent. *Es-au* was the *first* fire or first born; but Jacob, under the name of the Father Serpent, cheated him out of his birthright, and had his name changed to *Is-ra-el*, the Father, Sun, etc. His twelve sons were the twelve months or constellations, and his daughter Dinah was the moon, the same as

Diana of the Greeks, although spelled differently for a veil to the riddle or parable.

The parable of Abraham about to offer up Isaac is a beautiful myth relating to the vernal equinox. Isaac (the sun) was brought by time up to the same mount to which Samson carried the gates of Gaza, viz: the vernal equinox; but Isaac escaped and went on his way rejoicing, while the ram, or lamb of March was caught in the thicket, caused by the conjunction of the equator, the ecliptic, and the sun, and was allegorically offered upon the altar.

CHAPTER X.

THE serpent as a *symbol* deserves a more extended notice than the brief remarks in a preceding portion of this volume. Serpent worship became the most wide spread system of any simple *symbol worship* under heaven. He figured in heaven extensively, and was the leader up of the hosts of hell. He brought in death and all the ills that flesh is heir to, and yet he was the symbol of health, of wisdom, and of beauty. While the race was writhing under the effects of his bite through Eve, but more especially while the Israelites were dying from his venom in the wilderness, he was *crucified* in a brazen form as a saviour from his own poison; and to accomplish this the Jews must needs, by the express command of Jehovah, violate another command of his, viz: that which forbade the Jews to bow down to graven images. I have already hinted that the serpent, in consequence of his form, superseded that gross form of symbolical worship: the *Phallim* worship of India and Egypt. The reptile has himself been both the dread and wonder of man in all ages, whether considered as an emblem of God or the Devil.

As an emblem of the former, he has inspired a religious awe and veneration; as a symbol of the latter, he has ever been considered a sign of evil import. On the one hand, his bite has produced speedy death; on the other, he has possessed virtues that have arrested the march of the grim destroyer when all other remedies have failed. He is the genius of the practitioners of the healing art, symbolizing their skill if not their subtlety; also the cause of the most baneful disasters that torment the race. As a *seraph* in heaven, he is represented as unceasing in his praises; as a devil in hell, he is the uncompromising enemy of God; as the chief of police in heaven, he was ever ready to do the bidding of Jehovah, as a lying spirit in the mouth of Ahab's prophets, or to tempt David to number Israel; and as the arch fiend in Pandemonium, he is represented as incorrigible in his disobedience to the mandates of heaven. He is called by John (Rev. 12: 9) the great Dragon, that old Serpent, called the Devil, and Satan, which deceiveth the whole world. These four names, then, are synonymous. Ancient astronomers have given the name Dragon to the great serpent of the pole; the same that John represents as having seven heads and ten horns. In the language of another, writing upon the

peculiar fitness of the serpent as a symbol: "Serpents were worshipped in Persia, and throughout the east, and had temples built to their honor, under the express titles of "the greatest of all gods, and the superintendent of the whole world.' By their truly magnificent and silent motion in progression, they represented the elliptical orbits of the planets; and their bright scales the countless millions of stars, revolving orbit within orbit, yet never clashing; and advancing, as our whole solar system has [by the only late discoveries of Halley, Lemonnier, Cassini, and Herschell,] been ascertained to be advancing, the whole together through infinite space toward the constellation Hercules; yet all guided by one purpose, all with one life instinctive. Their motion without the aid of limb, or any splitting or division of the body in any parts, presented the most lively type of the unity of the Godhead, his independence of all foreign support or assistance, his strength in life being in himself. By putting his tail in his mouth the serpent is the emblem of eternity; by shedding its skin it is an emblem of immortality, so curiously and enigmatically described by St. Paul: 'not that we would be unclothed, but clothed upon.' By its hissing noise is represented the voice of God,

which was never distinctly articulate, but always very terrible, as Jeremiah assures us 'that the Lord will *hiss* unto them from the end of the earth: and he will *hiss* for the fly of Egypt.' But, above all, its sanitive or healing powers rendered the serpent the universal emblem of health and salvation, and the invariably attendant symbol of the gods called *Saviours*: Hercules, Apollo, Æsculapius, Bacchus, Mercury, Adonis,—all are characterized and known as Saviours by the accompanying symbolic serpent."

The serpent having become a universal symbol, and with his tail in his mouth representing eternity, the universe, the sun, life and death, heat and cold, etc.; symbolizing, indeed, a great variety of forces and passions, became a subject of a great variety of enigmas. One great art in ancient hieroglyphical writing consisted in a metamorphosis of one being into another, or a system of metonymy by which, according to Walker, one word is put for another, while metamorphoses is a change of shape. Ovid's metamorphosis, as a sample of the latter, has stood the test of time, and is a work that all should read who can look within the veil in which it is enshrined. The allegories about the serpent are of this kind: by metonymy the name

serpent is put for the sun, whenever the writer needed it in his plot, and the sun under this veil was metamorphosed as the imagination or whim of the writer demanded. He was thus metamorphosed into the seraph in heaven, and the arch fiend in hell; and according to the Apostle it is no marvel, "for Satan himself is transformed into an angel of light." In Isaiah he is called Lucifer, son of the morning, rendered in the margin of some Bibles, Day Star, the same name that is applied to Jesus in the New Testament, or as he calls himself in Revelations, "I [Jesus] am the bright and morning star." Again, "to him that overcometh will I give the morning star," that is Lucifer; the name itself meaning bearer of light. This metonymy is illustrated in the case of the two Sauls. The name Saul, in the Hebrew Sheol, is in some places translated hell. Saul, then, was a personification of hell, that is to say the Devil or the Serpent. When the Jews were determined to have a king against the will of God, he served them as he does all rebels,—sent the Devil to reign over them until the period of their deliverance from the wintry state, when Sheol, Hell, and the Devil, must needs give place to David, who by metonymy was the sun in his summer tour. His trouble from Saul typified the genius

of cold seeking to destroy the first flush of spring. The meeting of the two in the cave was symbolical of the birth of the year on Christmas morn, in that veritable astronomical cave where all the gods are born, or where they rise from their three days incarceration. The other Saul was this same Sheol or Hell, and in his breathing out slaughter against the church proved himself a worthy representative of the lower regions. Journeying to Damascus he was stricken blind, and thus continued without eating during the mystical three days that the sun seems lifeless at the winter solstice. By metonymy Saul (Sheol) was the sun descended into hell, stricken blind in the winter solstice, and then coming up from the lower regions into summer he preaches the faith, the baptism of the Holy Ghost and fire that he attempted to destroy while in the wintry state. His name is now metamorphosed into Paul, an abbreviation of Apollo, who under this name was God in heaven, and under the names Ap-ol-yon and Ab-ad-on was the Devil, that old Serpent in hell. The first inkling we have of the serpent endowed with speech in the Bible was in his celebrated colloquy with mother Eve. [The word Eve itself means serpent.] In this dialogue he affirmed that if our ancestors but tasted the forbidden fruit they would become as

“the Gods, knowing good and evil.” God himself, or rather Jehovah the Gods, said among themselves, “man has become as one of *us*, knowing good and evil.” The serpent is represented as the adversary of God and man, from *adversarius* of the Latin. The word simply means opposite, the reverse to. A line drawn through the Lord of the Ascendant, that is the constellation in which the sun happens to be at the time, would pass through the Diabolus or Lord of the opposite sign. The terms *Adversary* of the English, *Le Diable* of the French, *Diabolus* of the Greek, etc., came from the simple idea that the genius of cold and darkness is antagonistic to the sun, and is ever standing over as an opposer; hence all lovers of warmth necessarily look upon the opposing forces in nature as evil, or personified into the Devil. An ox gives the favorite form, after which image modern theology paints its Devil, with his horns and cloven hoofs; and yet this same ox, under the name of cherub and cherubim, is represented as the body guard of Jehovah in heaven; and the snake, under his proper name of seraph and seraphim, unceasingly chants his praises. Most of the important grains—wheat, rye, barley, etc., derive their generic name from the serpent tribe. They are called cereals from Ceres (Virgo), the Greek

harvest queen; the word Ceres being a compound of *cer*, the first syllable of cerastes, the snake; and *es*, the great fire, the sun. The snake is peculiarly a denizen of the warm regions; in winter he becomes torpid, consequently if he had been banished to the north pole, instead of that *hotter* region after his rebellion, he would have been powerless for evil, and all the machinery of salvation, including popes, cardinals, archbishops, bishops, priests, missionaries, splendid cathedrals, prophets and apostles, inquisitions, creeds and formularies, and even the death of God himself would necessarily be dispensed with, and the vast army of non-producers who now live upon the fears and ignorance of the people, would of necessity have been educated to follow some useful employment and preach by their living, instead of living by their preaching.

We perceive, then, the Devil in the possession of every variety of names that represent interchangeably the most exalted forces and sentiments, and also their opposite. He is called Lucifer, bearer of light; he is called the Son of the Morning; he is the seraph and seraphim, the cherub and cherubim of the heavens; he is the roaring lion of the zodiac, walking around seeking whom he may devour,—being simply a metamorphosis of the lion of the tribe of Judah,

who in his yearly travels devours or swallows up the stars of the constellations through which he passes. He is the accuser, but not called the *false* accuser,—but the state's attorney of the universe, whose business it was to hunt up and tempt and try the villains or supposed wicked ones of earth, and report to the Almighty, as he did when he presented himself with the sons of God before his throne. “As the adversary of light he is of necessity the prince of darkness. As the earth presents its whole surface successively to the sun, the illuminated half was the kingdom of heaven; while the dark side, being adverse to the sun, was symbolically represented as the kingdom of the powers of darkness, and literally called *Hades*, or the Invisible World, or Hell, or the *Bottomless Pit*, (which, indeed, most literally *is* bottomless, there being no bottom nor conceivable limit to the extent of infinite space,) towards which the earth presents its adverse or diabolical surface; and it is none other than the language of the sun eclipsed by the earth, which we read in the allegorical complaint of Jonah, when swallowed by up the Coetus or fish of winter. I went down into the belly of Hell,—the Earth with her bars, was about me forever.”

The Devil was also named Abaddon in He-

brew and Apollyon in Greek. The first is a compound of *Abba*, father, and *Don*, the Lord; or *Ab*, father, *Ad*, the Lord, and *On*, the being, three names of God the Sun; the latter, the Greek name, "is the same as the Latin Apollo, the well-known and universal name of the sun. As in the medals of Nero, this god is represented crowned with laurels, having his quiver upon his shoulder, and the star of Phœbus by his side, with the Greek words, *Apollon Soter*, that is Apollo the Saviour."

The serpent itself was imagined to be conscious of all the sublime ideas which its physical characteristics typified; by a bold metaphor, it was wisdom itself personified. It was the *Agatho-dæmon*, or good serpent, encircling the mundane egg of the most ancient theology of Persia. It was, again, the serpent Ananda on whose mysterious folds the Creator of the World had slept upon the bosom of the ocean during the calpa, or period of 100,000 years of the Pouranas of India.

In Higgins' Anacalypsis is a representation of the Spirit of God moving upon the face of the waters, as copied from one of the ancient cruciform temples in India. On a boundless waste of waters is a coil of nine huge serpents, in an elliptical form, their heads rising from one end

of the coil and hanging over toward the centre, forming a canopy over the head of the sleeping God. This Spirit of God thus moving upon the face of the waters, is represented by a jet black individual, extended at full length upon this serpent bed, who is sleeping, with a crown upon his head to denote his princely rank. The serpents were thus the seraphim on which God rode upon the chaotic watery waste. "It is from the phenomenon of the serpent shedding its skin that Job, who was an Ophite priest, and whose name itself signifies a serpent, deduced his hope of immortality in that sublime, but never understood apostrophe, 'I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though, after my skin, worms destroy this body, yet in my flesh shall I see God.' So the name of Eve, which Adam gave to his wife, 'because she was the mother of all living,' in the judgment of the most learned authorities, including the celebrated Bryant, as quoted by him in the judgment of Clemens Alexandrinus, signified a serpent; so that if we had the true reading of the story of the fall, it might turn out that instead of its having been the Devil who tempted the woman, it was the woman who tempted the Devil,—an insinuation almost more than insinuated in that severe ob-

jurgation which Milton represents his Adam as addressing to her after her fall."

"Out of my sight, thou serpent! that name best
Befits thee, with him leagued thyself as false
And hateful: nothing wants but that thy shape,
Like his, and color serpentine might show
Thy inward fraud to warn all creatures from thee
Henceforth, lest that too heavenly form pretended
To hellish falsehood snare them. But for thee
I had persisted happy, had not thy pride and
Wandering vanity, when least was fit,
Rejected my forewarning, and disdained
Not to be trusted, longing to be seen;
Though by the Devil himself, him overweening
To overreach. O, why did God
Creator wise, that peopled highest heaven,
With spirits masculine, create at last
This novelty on earth, this fair defect
Of nature?"

"The very earliest sect of christians was designated by the name of Ophites or Ophiani, on account of their paying divine honors to the serpent. In Egypt was a serpent named Thermuthis, which was looked upon as sacred; and that very name Thermuthis, Josephus tells us, was the name of Pharaoh's daughter, the foster-mother of Moses."

Having shown in the preceding pages, as we think, the real meaning of the serpent as a symbol, we proceed to inquire what the thing symbolized as an adversary was; or in other words, who is the Devil? The Devil has always

been an object of fear just in the proportion that man has been ignorant and superstitious; and he has always sought while in the barbaric state to appease and bribe him. We have before remarked that God or the good, was fruitfulness, warmth and life personified, and that his grand emblem was the sun, which by metonymy became the serpent, who with his tail in his mouth represented the disc of the sun. To nations just emerging from barbarism, when agriculture was in its infancy, and the people had not the art or means to reserve large stores for a famine season, the question of food was the all absorbing one, and they naturally adopted the method of worshipping the powers of fertility, and as naturally deprecated the wrath of the antagonistic forces. In symbol writing, those animals that best represented the warmth of summer became signs of good import, and *vica versa*. There were exceptions to this rule, in consequence of some peculiarity in the symbol; Cancer in summer and Capricornis in winter seem to be of this kind, but perhaps the goat being an amphibious monster on the maps, or rather in the skies, represents the wintry state, when there is a general commingling of earth and water. But fruitful virgins, twins, lambs, oxen, etc., were fit emblems of summer; while hunters, fishes, waterpots, etc.,

were indicative of winter. The serpent (for reasons given under the head of serpent symbol) became the symbol of both winter and summer. Consequently we find him in heaven, and in the bottomless pit. As the Dragon of the pole, he is the genius of winter; as the Hydra, he is high up in the kingdom of heaven; as a part of the constellation of the serpent-bearer, he is the giver of life, and as Scorpio he is the worm that never dies. In the form of a serpent, under the name of Python, we find the Devil first personified in Egypt, overflowing the land, sweeping away their landmarks, cattle and habitations; next, when the flood was found to be a blessing in disguise, he is the personification of fever produced by the vapors arising from the mud and slime deposited by the Nile; and again in lake Sirbon, amid the stagnant remains of the flood, filled with decaying vegetation, bitumen and sulphur, exposed to the thunderbolts of Apollo, he is consigned to a death that never dies.

In this stygian lake in Egypt we have the origin of the burning lake, or hell, and in the adverse powers of winter originated the idea of a personal Devil. That he in his serpent form was an inhabitant of heaven, we have shown under the head of serpent worship; his fall from that high estate is altogether astronomical. It

has been shown that the serpent was once a part of the Jewish cherubim; see Jacob's blessing on Dan: "Dan is a serpent," etc. This serpent which fell from its high estate was, or rather is, the constellation of Scorpio, the Egyptian serpent. Scorpio has his domicil in October. To explain how that old serpent, the Devil, fell from his first estate and became the leader up of the hosts of hell, king of the scorpions, locusts, frogs, and all the signs of evil, it is necessary to digress from the main subject to explain what is termed by astronomers the precession of the equinoxes. It is known by all that the sun in winter is in the southern hemisphere, or south of the equinoctial line. It is known, too, that in his return to the northern hemisphere he crosses the line about the second day of March, sojourns in the northern heavens during six months, then recrosses the line again in the latter part of September. That part of the heavens above the points of crossing, or rather the constellations in which the sun appears to us to be during the warm months, including March and September, was called by all ancient religionists the kingdom of heaven; while the five cold months, or those below the equinoctial, were called Hades, Sheol, the pit, etc. It was the hell of the ancients. The sun when it reaches

its crossing point does not come to the equator at the same place at which it crossed the preceding year, but passes the line about one hundred rods from the spot at which it crossed before. It reaches the equator sooner each year, and consequently the vernal equinox passes through a sign of the zodiac in about 2140 years. From this we find that about 6000 years ago, the vernal equinox was in May, and the autumnal in November. Thus with the astronomical eye we perceive the zodiac to be a ladder reaching to heaven, on which the angels of God are ascending and descending. Since the first of May, 6000 years ago, the cherub or ox of April, with his bright clusters of stars, has clambered up into heaven, and for two thousand years the calf of April was the leader up of the heavenly hosts, and then the lamb, who had been in adversity down on earth—which symbolically was the lower regions—followed the calf, ascended to heaven, and in his turn became the leader up of the heavenly hosts. In their turn the fishes of February should have followed and taken their place in the kingdom of heaven, and the Catholic Lent have been transformed into a season of rejoicing, but lo! the modern astronomers, in league with the Devil no doubt, ordained that the sign should follow the equinox; but to you

that are not initiated the veil is over your hearts, and I spare you. If you would know what all this means you must join—*the church*? no, you must join yourself to a common school atlas of the heavens, and then with the key that I tender you, the veil will be done away in this day of Christ's power, when men dare to think. The vernal equinox is now in the constellation of Pisces, or the fishes of February. But while the angels of God have been ascending to heaven along the ladder of the zodiac at the vernal equinox, what has been transpiring on the other side? what is taking place at the other gate of heaven? Why a stampede in the other direction, most certainly! Jacob saw the angels of God ascending and *descending*. During the time that the gods of spring have been clambering into the celestial city, the gods of autumn have been falling; they have left their first estate, and now at the very point of time when the lamb of March comes up to the eastern gate of the New Jerusalem, Scorpio, that old Dragon which is the Devil, has slipt out of the western, and come down to the earth in great wrath; has left his first estate, because by the precession, judgment was laid to the line and righteousness to the plummet, and he could not stand the ordeal; but since that time he has been the leader up of

the powers of darkness, is engaged in unceasing warfare against the lamb of spring and against his seed, for winter seems to have an especial spite against all the young of the lamb species. If the old system of astronomy or astro-theology, had been perpetuated, by the regular operation of natural law in the precession of the equinoxes, Satan, Apollyon, Baalzebub, Scorpio, would have regained his lost glory in about twelve thousand years from the period of his fall, by a repentance or change in his course at the winter solstice; and from that time during a probationary period of about six thousand years, bringing forth fruits meet for repentance, he would have clambered up, entered in at the straight gate and taken his place where the Lamb is now firmly seated in his glory; but alas for Baalzebub, he had no sooner lost his first estate and become warmly engaged in the conflict with the lamb, and before he had enough of it to be heartily tired of the battle, the modern astronomers interfered and ordained that the sign should follow the equinox, and thus by a decree of science forbade the salvation of the astronomical Scorpio; just as the church has by an *unscientific* decree ordained that Baalzebub shall continue the unequal contest through unending ages, and that all who have enlisted under his banner through their

grandfather Adam, unless they quit his regiment within a limited time and according to a prescribed method—even if they have never heard of the method—the same shall never have even a furlough, and never be permitted to quit the service of old Belial, be they ever so tired of the war. In the preceding remarks you have the whole enigma of the fallen angels unravelled for you. It is a part and parcel of that stupendous riddle, allegory, parable or astrological horoscope of the Jewish or some other nation, yclept the Apocalypse, that has for so many ages tormented the commentators, and which none but the wise can understand.

CHAPTER IX.

THESE astronomical phenomena were not the only causes, however, which were in operation to give the nations an idea that the spirit world was peopled by a race of *fallen* spirits. Having adopted the belief that the good who had died were located in the Elysian fields, and the bad were shut up in the lower regions, to go no more out forever, they could not avoid the conclusion that all communications from the spirit world were superhuman, with the exception, perhaps, of the return of Samuel, Moses, Elias and Jesus, and some others. The pagans had their oracles; the Jews had their wizards and witches, all of whom were believed to be on terms of intimacy with the dæmons, and also were in the habit of disturbing the dead, as did the Witch of Endor. It was considered a great crime to encroach upon the holy rest of the dead, hence in Judea necromancy was punished with severe penalties. Among the Greeks, most splendid temples were erected to facilitate the intercourse with the Dæmons, as they were called, both good and bad. In the works of Jamblicus (a Greek author), we have a statement of the reasons why many of

the communications from the spirit world were false. He affirms that if the inquirer rushes into the presence of the Dæmons without the preparations of ablution, prayer, etc., he cannot expect truthful answers. The phenomenon of obsession by spirits was so universal in past ages that it formed a cardinal point of belief among all the religionists, including Christ and his earliest followers; and only in proportion as the church has become semi-infidel, do they doubt spirit intercourse until the evidence becomes overwhelming, and then they adopt the old pagan notion that they are demoniacal, but all *bad*; the word dæmon in its modern acceptation only implying a wicked spirit. There is also another powerful reason why the different sects believe in a personal Devil. They cannot but admit—because their system requires it—that there has been great mismanagement in the affairs of this world somewhere, and they must needs have a powerful antagonist of God to foil him in his good intentions, and it is immensely advantageous to have some smaller fry on whom believers can foist their own short comings. The modern notions in regard to the Devil and his rank and file, had its origin in the shades of paganism, and is perpetuated because the standards of the church require it.

Our intense ignorance on the subject of government, also tends to perpetuate the idea of a fallen race, who like the vermin of Egypt swarm in horrid broods around us. The silly nurse or parent who is troubled with a diseased or otherwise troublesome child, must needs be furnished with the necessary implements of torture for mind or body, with which to assert and maintain dominion over the tiny subject. Foremost among the horrid forms that are made ghostlike, to dance before the little stranger, is the great *bear* that devours wicked children, or some horrid form is conjured up to fright the child into submission; and when that little one in some measure outgrows its childish fears, other modes of torture are invented to make cowards of us all. The great *black bear* of our childhood's dread is transformed into the angel of the bottomless pit, and he is ever represented as most eager to drag us downward to misery so horrid, that if the teachers of the doctrine of a fire and brimstone hell, with all the horrid paraphernalia of orthodox invention that rests eternally upon it, could for a moment believe what they teach, reason must reel and the darkness of idiotic despair settle down upon their miserable existence. When men cease to look upon God as a vengeful being; when we realize that God is love and

we—the works of his hands, the children of his care—are safe amid the wreck of matter and the crash of worlds, the Devil will be allowed to die a natural death, and be buried in the same grave with the trappings of sectarian rule, amid the prolonged shout of the sons of humanity.

The war in heaven, of which Milton has given us so graphic a description, is but part and parcel of this stupendous whole of ancient mythology. On one side were ranged the good angels, each having *El* in his name, the Hebrew name of the sun. On the other were the cohorts of hell, the leaders of which at least were known by *On*, the term applied to the sun by the Egyptians. Micha-El fought and his angels, and the Dragon fought and his angels, said the inspired penman. John took for his standpoint that view of the whole matter that symbolized winter and darkness by the term Egypt. John had about him all the proclivities of a Jew, and Egypt was synonymous with all that was dark, chaotic and villainous; hence that passage in the Apocalypse “And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.” We therefore find that the names of the good angels were the names of the summer signs of the zodiac, by their Hebrew names

Micha-El, Abdi-El, Azra-El, etc., and the bad angels bore the Egyptian names of the winter, or signs of evil import, as Abad-On, Apolly-On, etc. The point of time chosen by the great Hierophant, or opener of the sacred inner temple to the initiated, was that age of the world succeeding the passage of Scorpio below the autumnal equinox.

Belial, Lord of the opposite, is supposed to have his domicil in that sign that for the time being is opposite to the sign in which the sun happens to be. He is always in opposition. Baalzebub has his domicil in Scorpio. The battle represents the conflict between winter and summer. The great Drag-on of the pole, the region where eternal winter holds his carnival, was the proper leader of the forces of cold and darkness, while he had for his aids the *Baals* and the *Ons* of Chaldea and Egypt. It was not until the lamb appeared—that is after months of fierce conflict, during which the battle raged and victory seemed to alternate, sometimes on the side of winter, until the sun ascending by slow degrees from winter, passes the equinox where he is crossified, and enters the constellation of the lamb, that victory finally perches on his banner, because the winter of our discontent is made glad, for the singing of birds has come,

the voice of the turtle is heard in the land, and Belial, Baalzebub, Apollyon, and all the attendant Genii of winter are cast into outer darkness, are shut up in the darkness of the earth's shadow until the sun again enters Scorpio, and the Devil recommences the yearly battle.

We come now to a brief exposition of the general scope of the Apocalypse. But in order more fully to comprehend its meaning, we need an insight into the sense of the mystical numbers, seven and twelve :

“The frequent repetition of the numbers seven and twelve, which run through and are held sacred in all the theologies, together with the numbers four and twenty-four, are among the many proofs that the visible machinery of temple worship was drawn from the planisphere or tablature of the heavens. The planetary system is evidently designated by the number seven, it being the number of the celestial bodies known as the primary planets, in which the uncreated light distributes itself, and in the centre of which shines the sun, its principal focus.

“The ether which circulates through the whole universe was represented in the Pyreums of the sacred and perpetual fire kept up by the Magi, and each planet which contains a portion of it had its pyreus, or peculiar temple, where incense

was burned in its honor. In the games of the circus, instituted in honor of the god of light, is manifested the religious genius of the Romans. The sun had its horses, which, in the hippodrome, initiated the course of that orb in the heavens. The circus took place from east to west, till the seventh was accomplished, on account of the seven planets. The festivals celebrated by the ancient Sabeans, in honor of the planets, were held under the sign of their exaltation. The Persians formerly celebrated the entrance of the sun into each sign to the sound of music. The planets and seven summer months are interchangeably reproduced throughout the worship of all antiquity. The chandelier with seven branches, in the temple at Jerusalem, and the seven enclosures of the temple; the seven gates of the cave of Mithra; the seven stories of the tower of Babylon; the seven gates of the city of Thebes, each bearing the name of a planet; the seven chords to the lyre; the seven archangels of the Chaldeans and of the Jews; the seven days of the week of all people; the seven Sabbaths of seven years; the seven days of unleavened bread; the seven Sacraments; the seven golden candlesticks; the seven spirits before the throne, which are said to be the seven horns and seven eyes of the

lamb of the Apocalypse, and consequently that they represent the planetary system that receives its impulsion from Aries, or the lamb, the first of the signs, or the constellation which opens the march of the seven spheres. And it would seem that the whole of the starry heavens had assumed a body in the image of the gods; towns were built under their inspection; they were invoked on entering the battle field, and the unfortunate victim was sacrificed on their altars. The ancient Egyptians led the sacred cow seven times around the temple in the winter solstice; the Bonzes every year carry seven idols into seven different temples; the Bramans had seven prophetic rings, on each of which was engraved the name of a planet; the Arabs gave to each star seven rays, and seven priests bearing seven trumpets, made of seven rams' horns, compassed the city of Jericho seven times for seven days, and on the seventh day the massive walls came tumbling to the ground."

The number seven sometimes means the seven planets of the ancients, sometimes the seven constellations of the kingdom of heaven, or those comprehended in the arch of summer resting upon the two equinoxes. The seven churches, and the seven golden candlesticks, represent the seven warm months. The seven spirits

before the throne of *On*, translated *him*, and the seven angels of the seven churches are the seven planets, as are also the seven horns and seven eyes of the lamb that stood as it had been slain. (Rev. 5: 6.) It requires a knowledge of the qualities belonging to each planet according to ancient starology, or astrology, to clearly discern in each case, in which the seven is brought into use, whether it represents the seven constellations or the planets. The seven seals, the seven trumpets, and the seven vials were probably various methods of stating the baneful effects of each of the planets upon the world under the most malign influence of the hosts of heaven.

The number twelve was the most important of all mystical numbers. Twelve is admitted by all to be a perfect number. Why? because the twelve signs of the zodiac comprehend the entire circle of the heavens. All the twelves of theology are simply various forms of representing the twelve houses of the sun. Thus we have twelve patriarchs; twelve tribes; twelve apostles; twelve foundations to the New Jerusalem; twelve gates; twelve trees, whose leaves are for the healing of the nations; twelve Baals; twelve Ons; twelve oxen, under the brazen laver in the temple; twelve rivers in hell; twelve

mansions in the moon; twelve shields of Mars; twelve stones in Aaron's breastplate; twelve pillars in the temple of Heliopolis; twelve altars of Janus; twelve labors of Hercules; twelve great gods; twelve great angels in heaven; twelve rays of the sun; twelve months of the year; and twelve signs of the zodiac.

The seven churches were, correspondentially, the seven congregations of stars in the seven warm months in Asia, the land of fire, or the heat of summer.

1. *Ephesus*, the Gaelish name of the god Mars, whence our English name for March. This church Christ threatens that he will come and remove its candlestick out of its place. By the precession of the equinoxes this constellation, which 388 years before our christian era was the first of the churches, has been removed out of its place, and the vernal equinox, which was then in the first degree of Aries, is found at present to have left the second of the fishes.

2. *Thyutira*, that is (*I tread on frankincense*) frankincense, being offered to the sun, when in the constellation of the bull of April.

3. *Philadelphia*—*brotherly love*—the unequivocal characteristic of the two loving brothers, the twins of May.

4. *Pergamos*—*height, elevation, marriage of*

fire; the sun's highest point of elevation is in this constellation, which dwelleth where Satan's seat is. The hydra's head being, on the celestial globe, immediately under this church, Baalim's ass is in this constellation; hence Jesus says, "Thou hast in thee those that hold the doctrine of Baalim."

5. *Sar-dis*, a word formed of the Ammonian primitives *sar*, the rock, stone, or pillar; and *Dis*, God, afterward passing into the Coptic, or ancient Phœnician word *El-eon*, the sun, the being; and naturalized into the Greek, Latin, French and English word *lion*, that is the lion of July, who having been the lamb of the tribe of Gad or God of March, appears here as the lion of the tribe of Judah or July.

6. *Smyrna*, a word signifying a bundle of myrrh, the offering made to the sun, in the virgin of August, having reference to the fragrant flowers which she holds in her hand, and to the milk pail in the hand of the *Isis-Omnia* of Egypt; the Indian *Isa*, and the Grecian *Ceres*; exemplifying that amorous compliment in the song of the loves of Christ and his church, "A bundle of myrrh is my beloved to me."

7. The seventh and last of the summer months, that is of the *Asiatic* churches, is *Lao-dicea*, the word signifying the *just or righteous*

people, living, as you may see, in the scales of justice (*Libra*), the balance of September, when the weather is neither cold nor hot, but lukewarm; for which Christ threatens to spew it out of his mouth.

And these seven *churches*—that is *holy congregations*; that is *constellations* that are in Asia; that is the land of fire, are included within the two covenants; that is comings together; that is the two equinoctial points, when the sun, twice a year, in his oblique march in the ecliptic comes to the line of the equator, as he does in spring, about the twenty-fifth of March, and in autumn, about the twentieth of September, on what is or ought to be called Michaelmas day. And these two *covenants* are respectively the covenant of works, and the covenant of grace; because *spring* is the season for labor in cultivating the earth, and *autumn* is the season for gathering in and enjoying the fruits of that labor.

“*The one*,” says the Apostle, “*is from Mount Sinai, which gendereth to bondage, and answereth to Jerusalem, which now is, and is in bondage with her children.*” That is, the vernal equinox, when that point was in Taurus the bull, was the time for putting the ox to the plough; and during the reign both of that and the succeeding con-

stellation of Gemini (*her children*), mankind are under the covenant of works, and there can be no cessation of the labors of husbandry. But the covenant of grace (favor), which is introduced by the fruitful mother of August, is *Eleuthera*, that is *Liber, free*—Bacchus, the covenant of enjoyment, when the full ripened grapes are to be put in the agony (or wine-press) in the garden, and to sweat out their precious blood, into the cup of the fierceness of the fury of the wrath of Almighty God,—and “*all the ungodly shall drink it.*”

The scope and limits of this volume will not allow me an extended analysis of the whole of the Apocalypse. Our object is merely to present the reader with the key to the mysteries of the Bible, and excite to inquiry. That part of Revelations from chapter sixth to eleventh inclusive, seems to be an attempt on the part of the author to represent the effect of the malign influence exerted upon the earth by the signs of evil import, or the gods of winter. The student of oriental literature can easily conceive how the prophet, having watched the starry hosts as they were marshalled upon the heavenly plains, and observed their various combinations; and under the inspirational influences of those angels, spirits or messengers who were in affinity

with him, in his astro-theological studies; how he would or might be wrought up to a height of poetic fury, or inspiration, that could only find vent in the most high wrought language, and frightful imagery. He no doubt saw the sun, moon, planets, and wintry constellations, in such peculiar conjunctions and relations to each other, that according to the science of the age, they portended most horrid calamities to the Jewish nation, or as is now generally believed, to the whole earth. His figures are drawn from the planisphere, and mostly from the zodiac. Thus in the ninth chapter, "A star fell from heaven; and to him was given the key of the bottomless pit." This *star* was, no doubt, Lucifer, Abaddon, Apollyon, Scorpio. This *star* (the constellation Scorpio) fell from heaven when it *fell* below the autumnal equinox; for the five constellations below the equinoxes were in the bottomless pit. He opened the pit, and amid the smoke that arose locusts, that had power as the scorpions of earth, were permitted to torment men as scorpions torment when they strike a man, and this was to endure for five months.

Here we observe that the power and the nature of the torment inflicted by the locusts, clearly point to Scorpio as the one who opened the pit, and the period that their power con-

tinued, viz: five months under the leadership of Abaddon, whose domicil was in Scorpio, conclusively point out the reign of winter. The terrible imagery attendant upon these calamities was of the same frightful nature that was then most common in the teachings of the theologians, in the various pagan nations to whom the Jews had so frequently been tributary.

“The theology of the Persians and of the Magi, taught that the time marked for the destiny of man drew near; a time when famine and pestilence would desolate the earth, and when Ahirman (their Devil), after many severe combats with the god of light, would be destroyed, and that then there would be a new people, and that a perfectly happy race would succeed this universal disorder. Such was the doctrine of the Magi. The universe was to be struck as with a flail. The time marked for the destiny of man determined and approaching. The astrological priest, to deter from crime, presented in advance the representations of these evils, and the heavens appeared to him to give those indices by their aspects, and by the prognostics which he drew from them. It was thus that Jacob read in such representations of heaven what would happen to his children and grand children. Great misfortunes were to happen;

the earth was to be struck a terrible blow; and, according to the Tuscans and the Jews, signs in the heavens and on earth should announce their approach. It is thus, then, that the enthusiastic high priest, after the inspection of the heavens concerning their signs and astrological aspects, composes his tables or makes his alarming representations."

One of the most remarkable representations in the Apocalypse, is the woman clothed with the sun and the moon under her feet. By observing a map of the heavens, we see in the virgin of August all the traits and peculiarities ascribed to this virgin clothed with the sun. The two wings, which we see in our modern planispheres, were mentioned in the astronomical works of antiquity, much earlier than the date assigned to the Apocalypse. She it is, that always gave birth to the new sun or god of the ancients, just after midnight on each Christmas morn. She was thus clothed with the sun, while the moon was under her feet. As she rises at the time of the passover she is accompanied by Hydra, while the Dragon of the pole—symbol of winter—casts out of his mouth the waters of the equinoctial storm, as a flood after the woman, but the earth helped the woman, for as she rises the river Eridanus sets in the west apparently

swallowed up by the earth, for John says the earth *opened her mouth* and swallowed up the flood. This the earth actually does every spring, astronomically, by the setting of Eridanus, and also by absorbing the last of winter's rains. When the moderns become thoroughly initiated into astronomy, and understand judicial astrology as taught by the ancient Hierophants; then, and probably not until then, can the whole of the Apocalypse be really understood. But we can even now, with our limited knowledge of the science, prove conclusively that astro-theology forms the groundwork of the whole book; that the warp and woof is intermingled, or the whole woven together according to the pattern to be seen in the heavens of the ancient astronomer. That the whole had reference to that immediate age, and the calamities that were to come upon the Jews during that generation, as predicted by Christ, I have not a shadow of a doubt, for John was shown things that must shortly come to pass, and the signs and calamities so coincide with those mentioned by Jesus, that they no doubt pointed to the same occurrences and the same period of time.

CHAPTER XII.

BEFORE leaving the subject of Bible interpretation I wish to call the reader's attention to two or three more of the most remarkable occurrences recorded there. The sun and moon arrested in their course; Elijah's flight to heaven; and Jonah's adventurous sea voyage, have puzzled the modern theologians of every sect, and the general conclusion has been that we must believe in them literally, because God can do anything he pleases, and it is rank infidelity to doubt. While I candidly admit that some of the phraseology of Joshua makes it rather difficult to reconcile his miracle in all its parts with the astronomical mode, yet if we are allowed to accept a single comment that Gliddon makes in the *Types of Mankind*, then all, and the only difficulties vanish. Gliddon says the phrase *stand still* is not according to the Hebrew sense. He renders the passage somewhat after this manner: "*Abide thou sun in Gibcon, and thou, O moon, in the valley of Ajalon be most resplendant.*" I have before said that the twelve constellations were in the Egyptian called *On*; consequently, Gibe-on and Ajal-on were the

names of two of the constellations, for where else could the sun and moon be, except in the constellations? Supposing this battle took place at the full of the moon, we can easily imagine how Joshua, in the flush of victory, would or did give utterance to an exclamation that, coming as it did from their God-chosen leader, would be thought worthy of record, with all the flourish of trumpets so common in the oriental style of writing. And Joshua said, "Abide thou sun in Gibeon, and in Ajalon thou moon be most resplendent." And thus the moon continuing most resplendent in a country where the nights are peculiarly light and brilliant, when the moon is full, would give a day long enough, in all conscience, for Joshua's murderous purposes. The name of Elijah was composed of three monosyllables, each of which was the name of Deity. *El* was the name of the sun in Hebrew, the same that Jesus called upon while on the cross, in that memorable passage, *Eloi, Eloi*, etc. *Eloi* is the possessive case of *El*. *I*, was another name of Deity, when he is represented as the great I am. *Jah* or *Yah*, *Iah* or *Ah*, simply meant the most high. Elijah's name, then, was the *one sun, most high*. He represented the sun passing up to the summer solstice. The sun was *El* at Christmas, *Eli* at the equinox, and *Elijah* at the summer

solstice; he then became *El-i-sha*. In the case of Eli's sons, who wrought folly in Israel, the sun was Eli until three days before Christmas he fell backwards and died, and gave place three days after to his successor. Elijah is represented as going to heaven in a chariot of fire. This figure is in strict accordance with the ancient representations of the sun. The sun had his chariot, his fiery steeds and his charioteer.

Hercules, who was the sun, ended his eventful life by ascending to heaven amid the flames of his funereal pyre. In Guido's celebrated painting of the chariot of the sun, he represents Phœbus, the charioteer, as a young man with flowing hair. Hair represented the sun's rays, and were emblems of strength; thus after Elijah ascended, his mantle fell upon *El-i-sha*, a bald-headed man, *i. e.* the sun having passed the summer solstice, from that period began to lose his heat or strength. Elijah, then, was the summer sun, and Elisha the autumnal. There is another slight touch of riddle-making in the case of the children and the two bears. The children were the twins of May, and the two bears were the two bears of the pole. If any object that there were many children, we answer that in all these ancient parables great license was allowed and practiced, the outside gloss or

garments were purposely exaggerated in order more effectually to hide the real sense.

Jonah's history was another riddle, and can only be solved by plowing with the astronomical heifer. His name too, like Elijah's, consisted of three of the names of the sun, viz: *I*, the one; *On*, the being; and *Es*, the fire. His name in Greek, is, like the name John, spelled *I-aon-es*. Jonah's riddle supposes the summer sun issuing his mandates to the autumnal sun, directing him to preach repentance to Ninevah. In ancient teachings there were distinct suns as there is, indeed, with the moderns. It is quite a common mode of expression to say a July sun, an August sun, etc. Jonah is represented as fleeing from the summer sun, and we find him soon among the storms of winter, until he finally is swallowed up by the great sea monster, where he cries to God from the belly of hell; and truly enough the winter solstice finds him down, down, in the great deep among the fishes, and in the lowest department of the bottomless pit of the ancients. And he is not only among the fishes but he is compelled to lie still during the three days that end on Christmas morn, exactly in the bowels of the *water* goat, and in close proximity to the constellation of the great whale, the largest in the heavens. Here we see, or may

see, the reason why modern divines cannot tell what kind of a fish it was that swallowed Jonah. It is because the veil is over their face, in the reading of Moses, to this day.

The fasts and feasts of the christian church coincide in regard to time, and celebrate the same event that the pagans celebrated in their ceremonies. The Romanists and Episcopalians adhere more pertinaciously to, and retain more of the pagan holy days than do the other sects. One reason is that they are more learned in ancient religious literature, and are fully aware that they are only the offspring of the ancient pagan church, and on this is founded their only righteous claim to a great antiquity.

The ancients celebrated the birth of the new sun, or new year, on Christmas, and at early morn the Hierophant, or priest, exhibited a babe in his cradle to the multitude to denote that their Saviour, the new year's sun was born. So do the Catholics and Episcopalians celebrate the Christmas, while the other sects wait seven days and then celebrate the same event. Twelve days after Christmas the ancients had their Epiphany (*Epi-phanes*, from *Phanes*, the Persian name of the sun), for on that day it was manifest to the naked eye that the sun had commenced his journey toward the northern hemisphere.

At the vernal equinox the pagans held the great, or one of the greatest, jubilees of the year. The passover at this period, and the feast of tabernacles, immediately after the autumnal equinox, or as it was called by the pagans, the feast of Bacchus, being the two grand feasts of all the ancient pagan nations, as they also were of the Hebrews. The crossification of the sun at the passover was the sign of salvation from starvation; at this precise juncture the sun was supposed to escape entirely from the power of the Devil, and commence his reign in glory.

For ages prior to the invention of letters, the *Phallim*, or organs of generation, had become a most important, because a most significant, hieroglyph or symbol of salvation. Therefore as the *Saltier* or *St. Andrew's* cross, forming an angle of twenty-three degrees, *i. e.* the angle of the ecliptic or the angle formed by the sun in crossing the line, became an emblem of salvation, because it ushered in the fruitful season; and the lingam also being an emblem of fecundity, they necessarily became in some measure blended into one idea, and, as I have before remarked, in consequence of the grossness of the phallim symbol, it gave place to the serpent and the Roman cross, both of which symbolize the principle of fecundity, without shocking our

modesty with the grossness of their form. According to ancient theological and astronomical science, therefore, men were saved by the two forces, viz: the warmth produced by the sun as he is crossified or crucified at the passover, and the generative power of the appropriate organs in vegetable and animal life.

From these ideas originated the practice of carving the organs of generation upon the ancient pagan temples, while the moderns have perpetuated the same ideas, in the less repulsive forms of the serpent, the Saltier and the Roman crosses. In this view of the matter at issue, as the precise period of the birth and death of Jesus is unknown, how appropriate for the believers in the atonement to fix his birth on Christmas, the day in which all the pagan gods were born; and his death at the precise period when the Jewish *lamb*, or the Egyptian calf, was crucified on or in the cross of the vernal equinox. The celebrated fast of Lent, and also the fast of Ramazan of the Mahometans, likewise based upon the same system as the others, has been thrown out of its proper place by the precession of the equinoxes, or by some other probably now unknown cause. The fast itself celebrates the passage of the sun from the constellation Aquarius, which is flesh, through the sign of the

fishes, the proper food for the faithful, until it enters the constellation of the lamb; the same being a period of forty days. Instead, however, of commencing at the proper time, the fast has become a moveable one, and is dependent upon the phases of the moon of the equinox. The assumption of the virgin takes place on the fifteenth of August, the precise period at which the sun has reached the centre of the virgin of August, and assumed her—that is absorbed the light of her stars, and swallowed her up in the glory of the sun, the heaven of the ancients.

The nativity takes place, as you will see by a reference to the Catholic books, on the sixth day of September, at the precise period when the sun, having entered Libra, passes below the great toe of the same virgin, and then her earthly career commences, she being born of the sun—that is proceeding from him, emerging from his rays; hence, the sun being God, the virgin is his offspring, consequently divine; and therefore it is most certainly proper and right for the pope to decree, as he lately has, that the virgin is immaculate, spotless, pure, does not belong to a fallen race, and is not of us, as the virgin of the pope most assuredly does not, being the child of the sun.





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